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A N

E S S A Y

TOWARDS AN INVESTIGATION OF THE

ORIGIN and ELEMENTS

O F

LANGUAGE and LETTERS;

THAT IS,

SOUNDS and SYMBOLS:

WHEREIN IS CONSIDERED

THEIR ANALOGY, AND POWER TO EXPRESS THE RADICAL IDEAS

ON WHICH THE PRIMITIVE LANGUAGE APPEARS

TO HAVE BEEN FORMED.

An Element is that, out of which, as their first Principle, Things generated are made, and into which, as their last Remains, they are resolved.

Diog. Laert. vii. 176.—Hermes, p. 324. Note (c.)

By L. D. NELME. K

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M D C C L X X I I .

AN

ESSAYS

TOWARDS AN IMPROVED

ORIGIN OF ELEMENTS

OF

LANGUAGE and LETTERS

THAT

SECOND VOLUME

BY THE AUTHOR

WITH ANNOTATIONS AND NOTES TO THE SECOND EDITION
OF WHICH THE ORIGINAL LANGUAGE AND
TO HAVE BEEN FORWARDED

THE SECOND EDITION OF THE SECOND VOLUME
OF THE SECOND EDITION OF THE SECOND VOLUME
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BY J. O. WELSH

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P R E F A C E.

THERE is not in nature a more self-evident principle, than that *Words* and *Things* do mutually illumine, declare, explain, and lead to each other.

Letters, whereof Words are compounded, are *Symbols* of *Things*; and the *Ideas* conveyed by those *Symbols* are immutably the same, however they may be varied in composition, to express, comparatively, an infinite variety of *Ideas* by Words.

Inattention to this first principle hath made great confusion in Language; but it hath been of great emolument to the booksellers, whose shelves
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are oppressed with the accumulated weight of Lexicon upon Lexicon, wherein the authors would have appeared (had not their reputation for learning, integrity, and industry, protected them from such an imputation) as emulative who should confound the English language most, by *mixing* or blending it with all the other European tongues into one mass, and confounding the English language by derivations from others, when the *radical Ideas* were to be found in the parent of their mother tongue, the *English-Saxon*.

Investigations of language cannot be effected, otherwise than by De-composition; *i. e.* reducing words to their first principles, and thereby bringing to light the power of each Letter, or *Symbol*, whereof such words are compounded. Herein consists the excellency of the English language: the *radical Words*, or *Sounds* to express *radical Ideas*, are therein most pure and UNMIXED, and therefore more capable of such De-composition. Foreigners

see and acknowledge this excellency, without knowing the cause thereof. No attempt to investigate words by De-composition hath ever yet been offered to the world, in any language that the writer hath heard, or could get any information of. By such investigation the precise value and power of words will be ascertained, and the word *Liberty*, which expresses the most valuable part of the birth-right of every man, will be found analogous to *Loyalty*, and *Royalty* too: they, and the three ideas they express, unite in *one* root, as a well-made three-fold cord is the stronger for each of the component lines performing its part in conjunction, and co-operating to a fullness of power: such a cord may truly be called *the Band of Society*.

To adopt this system of investigation, will appear to be following the laws of nature. Who, that professes to trace the source of a river, would attribute its origin to any other river or brook, that happened
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to run into it, and not go to the head of the river whose source he wished to discover? Yet a similar course has been hitherto taken by those who have professed to trace the meaning of words in the English language: they have cut the knot they should have untied, and have been contented to assert the word they should investigate, to be derived from another language, which cannot but be a branch of the one general and Primitive Tongue. Such investigations are far from affording satisfaction to a mind that thirsts after knowledge: for instance, some lexicographers assert the word *Image* is derived from the Latin *Imago*, or from the French *Image*, or from the Hebrew דַּמְיוֹן * *dimion*, D-IM-ION, *a Conception of the Mind*; which is, indeed, an ideal representation of an object; but this answer is not satisfactory: the question still returns, Whence had the Latin, French, or Hebrew, their words, or *Sounds*, to express

* Minshew.

express the *Idea* of a representation? Questions of this nature have been asked, but not answered; nor can they be, without a De-composition of the word. The monosyllable *Im*, in all the above languages, is the prime radical, as is more particularly discussed in Chap. vi. Sect. 3.

Nevertheless, though lexicographers have not yet ascertained the power of letters, their labours ought by no means to be slighted; for by them the whole English language is drawn into one point of view, like the rays of the sun in the focus of a burning mirror, whence they may be again reflected with advantage. The English language, as it now exists, is a kind of *Focus* wherein the *Sounds* in other languages, expressive of *Ideas* similar to those which appertain to the English tongue, are collected; and the true radix of such words is to be discovered in such primitive *Sounds*, which will be found to have diffused itself through most languages.

Letters being *Symbols* expressive of *Ideas*, and not arbitrary capricious marks, fortuitously struck the writer's mind when a youth; nor could he ever get rid of the idea of ascertaining their power. Thirty years are passed since he pursued the thought, amidst the various scenes of vicissitude to which humanity is exposed: under affliction, he hath found a consolatory amusement in the pursuit of TRUTH; nor had the *amiable* EXISTENCE ever been caught, embraced, or made known, but for an early Disappointment, of no consequence to the public.

In the consideration of the foregoing general *Idea*, the writer found himself obliged to imagine the non-existence of every language but the primitive; to suppose himself in the place of the first inhabitants of the earth; and to ascertain the powers of *Sounds* to express *Ideas*, which are in their nature so *general*, that all men must acquiesce

in their propriety : these general *Sounds* he found to exist most pure and unadulterated in the English-Saxon, the parent of the current English tongue. Encouraged by this discovery, and convinced of the truth thereof, on the most impartial and scrutinizing enquiry, it was judged necessary to form an English-Saxon and English Vocabulary : this was done, and offered to the public a few years ago, but was not sufficiently encouraged ; accordingly, the work was set aside : besides, unluckily, an English-Saxon and Latin Dictionary was then under publication, the very learned and industrious author thereof, having been encouraged thereto by the generous assistance of the late Arch-Bishop Secker.

The public had entertained a very erroneous opinion, that because the corrupt clergy (sent hither by the pope, and afterwards encouraged by William the Norman, and other bigoted princes) had caused the English-Saxon tongue to give place to
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the Latin, and the remaining writings or books in the English-Saxon to be translated into Latin, in order to promote the knowledge of the latter, and destroy that of the former; that, therefore, the knowledge of the Latin was essential to attain the knowledge of the English-Saxon, which they looked upon as, in itself, an uncouth, monosyllabic language; without considering *that* simplicity as a proof of its primævity; and that its being uncouth, or unknown, was effected by the papal priests, who were determined, if possible, to eradicate the Saxon language, by substituting their own. This project succeeded so well, that in time they beheld the English almost strangers to their natural language, customs, and laws; and by that means, they became more tractable under the papal yoke, and yielded a more implicit obedience to those worst of tyrants, the ecclesiastic mercenaries of the papal power: Nor did the public at all consider the English-Saxon tongue as the parent of the current English language; and therefore

fore the proposed Vocabulary had only a hundred and twenty-one Names to encourage it, out of twelve millions of people; the greater part of whom are really interested in such an investigation of their language; which, to have translated into Latin, would have been as absurd, as to have translated it into *Arabic*.

Notwithstanding these prejudices, the out-lines of the general plan of the ensuing sheets, found its way to a Person of Dignity, who condescended to make a particular enquiry concerning it, and to encourage it so far, as to occasion the present publication; whereby the sentiments of the public may be known, concerning the larger intended work: Had it not been for this incident, this and the larger work would both have been buried in perpetual oblivion: If either, or both, should be of any public utility in the opinion of the literary world, they are not only indebted to the condescension already hinted at, but also to the politeness and candour of

a few others, who have greatly encouraged this attempt.

In the prosecution of this work, it was necessary to recur to antient history, both sacred and prophane; for, they are found to corroborate each other in a surprising manner; insomuch, that it appeared best, first to enter upon such pieces of antient history, as manifestly contributed to explain the history and origin of Letters, or *Symbols*, before those *Symbols* were distinctly treated of.

The consideration, that one primordial set of *Ideas*, *Symbols* and *Sounds*, were once common to all; and, that some one set of *Sounds* or Language, shall again become universal, and probably be a means of an universal uniformity in religious worship, abstracted from the inventions of man; hath a manifest tendency to dilate the contracted human heart, and to infuse into it an universal good-will and benevolence to all men, of every nation, tongue, and tribe, of every
opinion

opinion and complexion; a philanthropy, none but the refined human mind is capable of: It is, in a degree, an emanation of DIVINITY.

Though it would be an high and unwarrantable presumption to say, the *System* here offered is that, that will be instrumental in bringing about an universal character and language; yet it may not be presumptuous to say, that great event will probably be brought to pass, by some instrument as weak and unworthy as the writer of this. If any should censure this suggestion as enthusiastic, or if they should think the event itself impossible, let them remember, *Columbus poised the egg* *. The difficulty, I apprehend, is not so great as it is conceived to be.

The apprehensions of difficulty may subside a little by considering, that only two *Essential Forms* are the radix of all bodies, and also of Letters; and that from those two forms, are derived ten more, which

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are

* See Chap. ii. § 1. of this Essay.

are *Symbols*, expressing both distinct *Ideas* and *Sounds*; and, that twelve radical *Sounds*, multiplied by themselves, will give one hundred and forty-four radical variations; which are again capable of being multiplied, so as to express, perhaps, more *Ideas* than the human mind in the earliest ages, had, or could have, to express. Possibly, such considerations may remove a prejudice against the possibility of an Universal Language, the utility whereof, speaks for itself. If language is formed upon such simple and natural principles, it follows, it may soon be taught to people in a state of nature, untainted by the prolix and vitiated rules of grammarians, or by the various *Ideas* affixed to one *Sound*, or one *Symbol*; or by several *Sounds* or *Symbols* affixed to one *Idea*, through the prevalency of libidinous custom.——Perhaps the reader's *Ideas* already extend to the inhabitants of the British empire in North America; the *Indian Natives*——or, to the distant inhabitants of the southern latitudes, late explored by the indefatigable researches of Dr. Banks, and Dr. Solander.

By a small sketch of chronology, the probability of the first principles of knowledge, being communicated from Noah, down to the Christian æra, through the instrumentality of the Pelasgians, the descendants of Peleg, is obvious.

The powers assigned to the radical *Symbols* are uniform and unchangeable, and the *Ideas* attributed to them, never fail in the De-composition of radical words, nor is there any occasion to force or strain them; a circumstance, that cannot fail of making the system acceptable to such, as have the least *Idea* of, or a desire to be acquainted with, a *radical* Language; whose roots still exist in most languages, and especially in the English; therefore, such were not confounded at Babel. *

Finally, this essay is to be considered only as the out-lines of a more extensive work; for the support and encouragement whereof, some of the Nobility and

* This assertion doth not impeach the Mosaic inspired history.

and Clergy have begun a subscription at Messrs Biddulph and Cock's, bankers, at Charing-Cross. Such as may be desirous of countenancing, in a similar manner, the intended publication, are requested to signify their pleasure to the above-mentioned Bankers.

Others, who may be disposed to encourage the work, by subscribing for single copies, are requested to apply to the Publisher hereof.

C H A P T E R I.

Of Language in general.

§. 1. **W**HILST the nations around us are studying the English language,* it would be an insult on my countrymen, to suppose *them* indifferent to what may tend to elucidate their mother-tongue; nor can a rational elucidation fail of finding some friends, especially among the known patrons of literature, and of the fine arts; for it will appear in the sequel, that letters, numbers, and science, have one and the same radix.

Those, who in searching for investigations of words have attended to their origin, have acknowledged the necessity of recurring to the primitive *roots* of language; which includes the primordial ideas of the first people, and also the *sounds* and *symbols* whereby they represented those *ideas*. By *sounds*, we mean words; by *symbols*, letters.

By

* It is a truth to be relied on, that five English masters are now em-

By such a retrospect, we may hope to acquire such a knowledge of original terms, as shall be to the mind, like a *radical* fountain, whence we may perceive all language to flow.

As we proceed, we shall not suppose the radical idea to exist in the *verb*, but contrarily, in the *noun*; thereby, we follow the course of nature---*things* existed before *words*: yet we must ever keep in view the maxim, That *words* and *things* illumine each other: * *nouns* express *objects* themselves; *verbs* express the relations that subsist between those objects.

§. 2. The first language is generally allowed to have been monosyllabic: nouns are monosyllables; but verbs are compounds:---Which is most probable, that a compound should be the root of a simple, or the simple of a compound? In the order of nature it is the *latter*. In this matter lexicographers seem to have been greatly mistaken: we shall find, that every letter is a distinct *root*, and descriptive of a distinct *idea*, in its own nature; and that every verb is composed of more than one such root.

Though the Hebrew language retains the greatest marks of primævity, yet it does not follow, that the Hebrew character was known, or used, at the beginning, by the first people; though that language may retain the *sounds* that express the general *idea* of such *things*, as were most frequently seen or used by men.

Bergier affirms, † “ *that the Hebrew language is nothing more than a diversified combination of about two hundred monosyllables*

“ *labile*

* So thought Homer and Virgil.---Dryden's Notes on Virgil.

† Les Éléments Primitifs des Langues, p. 5. printed at Paris, 1764.

“*lables, or simple sounds* ;” and he seems to admire at *their* affording two thousand principal words in that language: but, had that laborious and judicious writer recollected the power of numbers multiplied into each other, his admiration might have ceased. Our twelve radical symbols, * multiplied by themselves, give one hundred and forty four sounds; or, if we give to every symbol ten sounds (allowing five vowels) as in *la, le, li, lo, lu, al, el, il, ol, ul*, we shall have one hundred and twenty sounds: when these are multiplied by the same number, we shall have fourteen thousand and four hundred, which perhaps exceeded the number of ideas the first people had occasion to express.

§. 3. All men have, in a greater or a less degree, a power in their own minds to receive, arrange, compare, and judge of objects that are perceived by the senses, or by recollection: such perceptions have obtained the name of *ideas*: † those are expressed or communicated from one human mind to another by *sounds*, that is *language*; which, therefore, is a representation of our perceptions, or ideas, by sounds: it follows, that every radical *sound* in language should represent a distinct object or *idea*.

Ideas are expressed to the ear by *sounds*, or *language*; and to the eye by *symbols*, or letters: both expressions, by *sounds* or *symbols*, must bear such a likeness

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* See the Radical Table in the Plate.

† By the radical de-composition of the word *id-ea*, it signifies *exaltation* and *equality*; an *exalted* thing, that is *equally* common to all men.

of the idea or object to be represented,* as to obtain the concurrence and assent of the person to whom the *sound* or *symbol* is offered; or the intended representation will fail of the desired effect. If the reader should adopt this principle, he may hereafter see great reason to suppose our twelve radical symbols to be *prior* to all other symbols, or letters not excepting the *Hebrew*.†

We may probably attain the knowledge of the perceptions and *ideas* of the first men, by supposing ourselves in their places; and, if (what we apprehend to have been) their *ideas* are represented by the *sounds* and *symbols* now in use we may venture humbly to affirm, that the primitive language is discovered; whence all the languages upon the globe had their origin, excepting such few as were confounded at Babel. This seems to account for the evident similarity existing between ‡ the European, the Asiatic and the American tongues; whereof we shall offer some striking examples in a proper place.

§. 4. Though letters, or *symbols*, (abstractedly considered are the representation of *things*, yet lexicographers have been insensibly led aside by custom, to seek the meaning of words or letters *combined*, without attending to the *ideas* represented

* Homer and Virgil frequently adapted sounds to the thing they signify. Dryden's Notes on Virgil.

† The Hebrew character was *formed* from the Chaldaic. See Fig. I. Moses made *All Things* according to the pattern that was *shewed* him in Mount Sinai. Epist. to Heb. Chap. viii. Ver. 5.

‡ *Mechanisme du Langage*, Vol. I. p. 276. voce *Mam*.

by those letters, or symbols, in an *uncombined* state ; or once reflecting, that the way to attain the knowledge of any science, is by a regular initiation into the first principles or elements thereof. In music, a pupil will not attempt to play a voluntary, before he is acquainted with the powers of every note, lest such an attempt should expose him to the derision of those who may hear him ; the absurdity is as great in those who attempt oratory, without knowing the powers of those *sounds* whereby they profess to represent their ideas.

To the ignorance of the analogy and power of *sounds* and *symbols* may be attributed the uncertainty of orthography, and the dialectical variations therein, in the different counties or districts of the several nations of Europe ; an inconveniency that has been long *felt* and *deplored* by the literati, especially by those of Great Britain. To the same cause may be attributed the slow progress our youth make in learning and knowledge in our public schools : they do *not* delight in the studies of the Latin, Greek, and Hebrew tongues, because the common system of education hath *not* a rational basis. The inquisitive pupil will ask his tutor such questions as these : “ What is the origin of letters ? Were they not
 “ intended to express some ideas, before their combination
 “ into words ? You tell me *homo* is Latin for a man,
 “ *domus* for a house, and *manus* for a hand ; but you
 “ do not tell me *why* those words have those ideas fixed to
 “ them : How came it to pass ? Why was not their order
 “ inverted ? Why is not *homo* Latin for a hand, *manus* for

“ a house, and *domus* for a man?” These questions were actually put by a youth to his tutor ; who could only reply, “ They are so *because they are so*, and have been so received by the learned for many ages. The reason assigned, not being attended with any one circumstance that could tend to demonstration, was received accordingly ; the pupil entertained a low opinion of his tutor, and of the languages he was to have learned from him. Further,

Ignorance of the power of letters, or symbols, uncombined, is the cause of that futile, languid, unanimated method of expression, to which our divines and lawyers are so much addicted ; for their knowledge of the learned languages doth by no means acquaint them with the powers of expression essentially existing in the *English* *Sac-sen*, the parent of their mother tongue ; nor can the greatest attention to, or the most critical knowledge of, the Latin, Greek, and Hebrew, enable an Englishman to speak his mother tongue with energy and propriety ; for the knowledge of those languages doth not give the radical knowledge of the powers of the *English* *symbols* : If the foundation be not laid, whereon shall the superstructure stand ? However paradoxical this assertion may appear at the first view, the reader’s objection will vanish when he recollects, that most of the literati, who are highly and justly esteemed as the literary lights of this age, seldom speak or preach to give satisfaction or pleasure to their hearers : *their* discourses have not the desired effect, because they are not planned by any regular system :

nor do the speakers at all advert to the method of expressing their *ideas* by *sounds* that are in their nature adapted to express them. Some speakers, conscious of *somewhat* being wrong, have endeavoured to correct that *somewhat* by ill-timed gesture, cadence, and innumerable conceits of their own invention: these have their humble imitators; who, without considering whether the persons they wish to imitate speak by any determined invariable rules, or suit their gesture or action to the expression, ridiculously imitate them, and thereby improve upon the absurdity. Just action and cadence will ever be concomitants, where *truth* is spoken and felt by the speaker. Affectation, or ill-timed gesture and cadence, *may* possibly fit tolerably easy on some speakers, especially if nature hath been kind in the formation of their persons; yet, an affectation, that *may* pass uncensured from such a person, may render another perfectly ridiculous.

The *effect* of an ignorance of the essential powers that exist in our uncombined symbols, will further appear when we consider such ignorance to be the cause of a vicious and undetermined pronunciation of the symbol itself. In the earliest ages of the human race, when men first began to represent their ideas by *sounds*, or *symbols*, it cannot be reasonably supposed they would represent *one* idea either by two *sounds*, or by two *symbols*: nor, on the other hand, can we reasonably suppose they ever expressed *two* ideas by one *sound*,

sound, or by one *symbol*; it was enough if they could find *one sound*, and *one symbol*, to express *one idea*.

§. 5. Each *symbol*, or *letter*, primarily had a precise idea pertaining to it; hence the expression in Ælfric's English Saxon Grammar, *Ælc ræf hæfð ðreo ðincg. þ̅ is nama. 7 hip. 7 miht.* i. e. *All and every letter hath three properties; name, shape and Power.* The English *Sac-sons* attributed but *one power* to *one symbol*: for example, the power they attributed to the *symbol C* was perfect, determined, and unalterable; its form is the *symbol* of a receptacle, or a *ca-pacious* body: thence *ca-t*, an open-mouthed creature, analogous to the Hebrew *קט kat*, which signifies a pelican, a bird with a *ca-pacious* bill. The sound of *C* was, with them, ever harsh, as we now pronounce *K*, which indeed is only two *C*'s, one upon the back of the other.* The Normans, who poisoned the whole of the antient English orthography, introduced two corrupt *sounds* to the *symbol C*, viz. *ch*, as in *chair*, *child*, *church*, instead of *car*, *cild*, *circ*; and the sibilate sound of *C*, instead of *S*, in our modern orthography, appears to have been derived from that polluted language: hence we now pronounce *fircle* for *CIRCLE*, *senter* for *CENTER*, *senfor* for *CENSOR*. These, and innumerable other words in our language, appear to have been corrupted by the Norman jargon; whereby the radical combinations of *symbols* are so disguised, that the primitive ideas, intended to be expressed by those combined *symbols*, are not at all known by them:

the

* See the augmented Symbols in the Table.

the *symbols* remain pure; but their sounds are corrupted by ill-founded or redundant characters.

Corruptions of this nature destroy the essential properties of *sounds* and *symbols*, that is, of language and letters, which cease to answer their first institution when they cease to be the representatives of *ideas*.

§. 6. Every *symbol* expresses a different and distinct *idea*, when it is sounded before, and when it is sounded after, one of those *symbols* which have since obtained the name *vowel*; of which vowels we suppose E and I to be of equal power, and thence frequently use them synonymously: yet, in conformity to common opinion, we will admit that those *vowel symbols* may be five, viz. A, E, I, O, U.—C, sounded before E or I, gives the monosyllable *ce* or *ci*, and signifies choice, election, estimation; and with the terminative symbol *n*, sounds *ce-n* or *ci-n*, and signifies a *chos-en* or elect *one*. *Choice* implies knowledge of, and thence estimation, and also relation: thence a *ci-n* is a chosen-one, who is a *ce-n*, or known, being a *ci-n* (a-kin) to others, who so know, and choose, or elect: hence a *cin-ight*,* or knight, is a known, esteemed, chosen relation, or kinsman, who being come to years of discretion, hath the marks thereof upon his *cin-ne*, (*chin*) and is therefore received into the *circle* or *band* of assembly whereto he is related; whose virtues he is to copy, and thereby become *cen-e*, (*a kin-be*) that is courageous, bold, intrepid, for the welfare of the community whereinto he

* *Lin-ight* is a *kin-bighed* or promoted kinsman.

he is admitted a member, both on account of his relationship, or cin-dned, (kin-dred) as on account of his known virtues. The rib-band is a badge of his being so admitted into the *band*, or circle of assembly, or into the ge-mot, (*the-met*) or assembled kinsmen. This admission of youth into the *circle*, or cip-c, was primordially twice in the year: our ancestors called the time of admission, ymbnen pucum,* or embnen pucum, whence our Em-ber-week. The name shews the fact; em, a circle; bnen, be a first one; be a first one of the *circle*, or *ring*: bnen also signifies to bring (*be-ring*) the youth to the *circle*. The papal policy of the early corrupted centuries of christianity destroyed the primitive institution, and appropriated *Ember-weeks* to a paltry, selfish purpose; which is corrected by the protestant clergy, in their confirming youth.†

When the symbol C is founded *after* a vowel, as in the monosyllable ic, it signifies identity of person; hence ic ðien, or (as the Normans spoiled the word, by adding the redundant h, and wrote it ich) ich ðien in the prince of Wales's motto, "I serve;" or, as it may be translated by radical rules, *I-thy-one*; which translation seems best to express the idea of Edward prince of Wales, the son of Edward the Third.

* See Somner on cin. cen. 13. ih. em. ymbnen dagar, and Ælfræder Æ. i. e. Alfred's Law, Art. 39.

† Edward prince of Wales, son of king Henry the Sixth, was invested "*per sertam in capite, annulum in digito, et virgam auream juxta morem*:" by a wreath on the head, a *ring* on the finger, and a *rod* of gold according to the antient custom.—Who sees not the allusion to the *line* and *circle* of knowledge?—Brit. Musæum, MSS. No. 1849.

Third; *I-thy-one*, signifying *I am thine to serve*, or *I serve thee*; that is, the king his father, not any other: from *thy-one* come the words *thine* and *thane*.

As *ic*, in the *Sac-son*, signifies *identity* of person or thing, so *Yk*, in the Egyptian tongue, doth signify a *king* and a *serpent*;* that is, a *person* and *thing*: *Yk* and *ic* are radically the same; *i* is the radical of *Y*, and *C* is the radical of *K*. See the Table of Radicals. This shews, the Egyptians expressed *identity* by the same sound as did the *Sac-sons*; and that *sound* was, and is, expressive of the same *idea* among other nations than those of Egypt and England: this, at first sight, may appear strange; but our wonder ceases, when we recollect that the English *Sac-sons* came from † Arminia; and that, primarily, all nations had but one tongue, and their words were *few*, Gen. xi. 1. If the words of the primitive nations were but *few*, they were easy to be remembered by the several nations, whose descendants retain those *few* radical sounds that express the most simple and general ideas, according to the state and circumstances of those first people; whose *ideas*, *sounds*, and *symbols*, were but *few*, because their *wants* were so.

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* Manetho, as quoted by bishop Warburton in his *Div. Legation*. Vol. II. p. 150, 151.

† Englishmen, antiently called *Angles*, were a *branch* of a *stock*, called *Saces*, inhabiting Asia: a band (circle) of them, consisting of their prime youth, passed into Europe, and were called sons of *Sac-es*; that is, *Sac-sons*, not Saxons.—MSS. in the Brit. Mus. No. 1416. See also Sax. Chron.

In this sentiment Dr. Wootton acquiesces :* “ The race
 “ of Japhet, from whom all these nations spring, had distinct
 “ languages, *agreeing in some marks*, as well as distinct
 “ lands assigned them.” The Doctor quotes Stiernhelm, who
 says, “ All the languages of the descendants of Noah were
 “ originally but *one*, to which *one* they *may* be at last
 “ reduced :†

“ The languages of Europe, Asia, and Africa, were
 “ originally *one*, spoken by Adam and Noah.

“ There was one language in Shinaar, (i. e. before the
 “ confusion) whence all others arose, and whereto they may
 “ be with EASE *reduced*.”—This is the point we wish to
 establish, by the system offered to the public in this Essay.

Though these and other great men (highly to be revered
 for their love to, and industry in searching after truth) had the
 idea of a primitive language, whose radix, not being destroyed
 by time, remains apparent in the several languages of
 Europe ; yet, we do not find any regular system of investi-
 gation to have been propounded to the public. Olaus
 Rudbec, and bishop Wilkins, both seem to have forgotten
 that the first language must have arisen from some simple
 and universal principles, easy to be understood by all nations,
 and every member thereof, philosopher or savage ; who
all must have had precisely the same general *ideas* of *things*
 in the order of nature, of their own necessities, and the
 means of supplying them.

* On the Confusion of Languages at Babel, p. 25, 26, 27.

† Preface to Goth. Gosp. p. 4.

C H A P T E R II.

Of the General Antediluvian Knowledge; and the Probability of the Antediluvians having represented their Ideas by Sounds and Symbols.

§. 1. **S**UCH conceptions of the mind as are formed by the reflex acts thereof, are called *ideas*; and are expressed or communicated from one human mind to another by *sounds*, that is, language: for “there is so close a connection between *ideas* and words; and our abstract ideas, and general words, have so constant a relation one to another, that it is impossible to speak clearly and distinctly of our knowledge, which all consists in propositions, without considering, first, the nature, use, and signification of language.”* Nor are *ideas* expressed by *sounds* or language only, but also by *symbols*, or letters; therefore both *sounds* and *symbols*, or language and letters, are representations of such *ideas*, thus formed in the mind by reflexion, or by the sight of such natural objects, as excite in the minds of all men similar

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ideas

* Locke on Hum. Und. Vol. I. C. xxxiii. §. 19.

ideas. It follows, that such *sounds* or language, and such *symbols* or letters, as best represent *ideas*, are most likely to be received, as the primitive *sounds* and *symbols* of the first men; especially if such *sounds* and *symbols* are in their own nature simple, and easy to be understood by all men, in all ages, from the beginning of time.

A language formed from such simple, easy, and distinct *sounds*; and a communication by writing, formed from such simple, easy, and distinct *symbols*, bid fair for universality for the radix of such a language is obvious to all men, the radical powers thereof being ascertainable in their first elements. If we can ascertain *symbols** that are understood by all men, we may also ascertain sounds that are analogous to those symbols: which is ascertaining an universal character and language; for both *sounds* and *symbols* are expressive of *ideas* commonly known and received by all men.

That language, that hath been universal, may become so "what hath been, may be again; and what may be, may be now," as well as at any other æra.

The primitive language is to be sought for in Europe which was peopled by the *Japhetan* migrators, whose language was *not* confused at Babel.† The Europeans have ever acknowledged their leader *Japhet* to be the father

* This word is ever to be accounted as synonymous to letters and characters.

† Phurnut. de Nat. Deor. p. 41. Ed. Gale.

of speech, and of language ; and the antient Jewish* doctors also were of opinion, that their people *shall one day speak in Japhet's tongue.*

§. 2. An universal language appears to be a probable method of spreading the Gospel among all nations : God hath promised † to “ RETURN to the nations a PURE language, that they *all* may serve him with *one* consent.” That promise includes both an universal *language*, and an universal *religion* : the latter, we know, will be pure christianity, undefiled by the artifices of men ; the former will probably be that language, which is most simple in its first elements, and therefore easiest to be comprehended by all men ; for, though the Almighty *can* work by miracles, yet his operations are generally effected by means so minute, that they evade the observations of men : yet those subtile operations are so obvious in their effects, that we are astonished at both, and at ourselves for not seeing the end they tended to promote, before that end is attained : HE, who thus worketh the revolutions in time, among men, hath promised to “ RETURN to the people of the earth a PURE language, that they may *all* serve HIM with *one* consent :” nor doth this event seem at a great distance. The papal power, that parent of ignorance among the people who are subject to its usurpations, is hated by many of the princes who were formerly slaves to its tyranny ; that yoke is almost
shaken

* Ainsworth on Gen. ix. 28.

† Zeph. iii. 9.

shaken off the necks of the nations. Mahomedism is in fair way to be crushed by the Russians, who have a great affection to the English language and system of government; both of them appear to have *more* primevity in their constituent parts, than the multitude of England seem to be sensible of; among whom are many who know nothing of the British language and constitution, and would sooner rely on the word of the *Ghost in Hamlet*, than on the promise of an Almighty, Unchangeable, and Unerring God.

The Most High, or, as our Sac-sen ancestors called the Deity in Dialect, *The-right-one*, is uniform in all HIS works: HIS creation, and every minutest part thereof, participate of two most simple, most perfect, and most essential forms of the *line* | the symbol of altitude, and the circle  the symbol of the horizon.

These symbols contain in them the first elements, the formation of all created nature. There doth not exist in the whole creation any BEING, or THING, that doth not partake of these first principles; nor can the human mind conceive of any existence, without *ideas* that include these first elements; which are not only forms *essential* to all matter, but also to every *idea* of matter that arises in the human mind: they contain in them the elements* of every art, and of every science, known

* *Elements* signifies a *line* and a *circle* united: *el*, a line; *em*, a circle; *en*, one; *ts*, existence.

to man; and they are the radix of letters also, which we have already considered as *symbols* expressive of *ideas*.

When the two *essential forms* were first used as *symbols* to express *ideas*, it is presumed, no regard was had to their place in combination; so that, whether the line | was placed to the right or to the left of the circle ○, the line | continued to be the symbol of height and depth; and the circle ○ continued to be the *symbol* of circumference, or the horizon; both *symbols* in combination expressed, and do now express, ALL, absolutely and perfectly ALL the human mind can conceive of, in one combined *idea*: or, to prevent the nibble of criticism, the line and circle are absolutely ALL the human mind can conceive of, by placing two *ideas* in one point of view: nor is there a rational creature on earth, philosopher or savage, who can refuse his assent to the fitness of these *symbols* to express the *idea* of ALL: accordingly, many nations, distant from each other, have used these same *symbols* to express the same *idea*. For example, ALL is expressed by the circle and line in the following languages:

The *Saxon* ol.

The *Armoric* oll. The last l is a dialectical prolongation of the sound.

The *Welsh* olh. The h is redundant.

The *Greek* ol-os, ολος. The os is a dialectical termination.

The reason of the Greeks making their λ (lambda) so nearly resembling their Α (alpha) and not like our l, will be considered in another place.

The

The *Hebrew* כָּל *c-ol* signifies ALL; hence כָּלֹל *oll* signifies to labour, to prepare, to till, to beget, to devote to study, to assemble and sacrifice, to migrate or spread to search and reason upon;—Actions of the body, and the mind, to which ALL the human race are liable. The *Irish* oll signifies Great: ALL is the *greatest* idea for the *symbols* o l do represent *all*; that is, *greatest*.

The *Moors of Indostan* express their idea of *all*, by the sound *gole*: which word is thus investigated, g, *the*; ol, *all*; e, *be*; these monosyllabic sounds do signify, in combination, *the-all-be* or the *wh-ol-e*. The same people call a *circle* by the same name g-ol-e; whereby it appears, their idea of *all* is sometimes expressed by the ○ *circle* only. Other instances might have been added from the languages of other nations; but it is supposed the above may be sufficient to obtain an assent to our general principles.

The learned reader will find the same *idea* represented by the *symbols* that pertain to the same *sounds* in other languages, he will take the pains to investigate them, by reducing the derived *symbols* (according to the Table) to the *radicals*, rejecting the redundant symbols, and making the usual allowance for such letters as frequently inflect to each other. A demonstration of the powers of inflecting *symbols* requires a dissertation that is incompatible with the necessary brevity of this little sketch of an intended larger publication: in the mean time, the reader may see examples of such inflections, in the industrious Mr. Lhuyd's ARCHÆOLOGIA; a work that will ever be esteemed by those who have a relish for deep researches into the origin of languages.

§. 3. The LINE | and CIRCLE ○ being *symbols* of the *ideas* of extent and circumference; and the propriety of those *symbols* to represent those *ideas*, being such as all the human race cannot but acquiesce in; it is most probable, that from the beginning they were received precisely in the same manner as we now receive them; and that all men, from Adam to Noah, that is from the creation to the deluge, used *both* symbols to describe their different migrations to, and their different settlements upon the earth: for all mankind acquiesce at this day in using those *symbols*, viz. *lines* to represent l-in-es or l-an-es, that l-ea-d from one place, residence, or community, to another; and *circles* for the places of residence, possession, or inheritance of different communities, nations, tribes, and families. The Chinese appropriate those *symbols* to this purpose, and the North-American Indians adopt the *same* symbols to express the *same* ideas.

The Chinese map, fig. 3. was taken from a Chinese grammar, published in that language for the instruction of their youth, not only in letters, but in the rudiments or *radix* of letters; in the knowledge of the constitution of the empire; its internal police, number of inhabitants, duties, laws, genealogies, geometry, astronomy, computation, and the geography of the Chinese empire; as Mr. Chitqua a native of China, now in England, assured the writer hereof. In the British Mu-

saum is a map,* drawn by a North-American Indian on the skin of a deer; whereon the American hath represented the different tribes of Indians as residing in *circles*; and the roads leading from one tribe to another are represented by *l-in-es* similar to the Chinese. This circumstance is not mentioned as a strange one, or as what requires wonder: the admiration arises from so obvious and self-evident a principle having been overlooked, and not applied to the origin of *l-ett-er-s*, for near six thousand years.

There are few men on earth, learned or unlearned, who would not express their *ideas* of the local situation of different kingdoms, tribes, or families, by the same *symbols*: the *line* and *circle* may be the radix of an universal character; for those who cannot write, have a natural propensity to make the one or the other of those essential forms, when they are necessitated to make some mark against their names.

§. 4. But other kind of evidence arises to confirm the general idea.

A |, or *l-in-e*, is not only the *symbol* of height, and depth, or extent; but it doth l-ea-d from one place or thing to another. Analogous hereto the Hebrew ל (lamed) which answers to our l, signifies both FROM and TO, as ל (to him). This circumstance suggests a suspicion, that

* This map hangs near the door in the room where the charts are preserved.

our *rad-ic-al* alphabet, being most *simple* in its form, is founded upon principles that existed prior to the formation of the Hebrew characters, perhaps by many ages. This suspicion may be farther corroborated hereafter.

A circle (*cir-c-el*) is not only the *symbol* of the horizon, or *boundary* of sight, but also of lesser *boundaries*.* The first *boundary* of sight, to Adam our first parent, was called *Ed-en*; which signifies the *one* possession, or place of rest, in our *rad-ic-al*, or *Sac-son* language.† The prepository monosyllable *ed* doth ever imply *completion*, a turning, or rather a *re-turning* round, as doth a circle, or the round possession of the horizon: hence *ed-cyppe*, i. e. *ed-cir*, the *return* of an absent person, or thing: hence *Edcyr æðling*, or *Edger-etbling*, signifies the returning noble youth; the name contains part of the history of that prince: thence also *eddy*, or *ed-y*, is the return of a watry circle. *Ed-er-brýce*,‡ or *ed-er-bric*, is hedge-breaking: to break an inclosure, is to break into a *possession*; which word, investigated upon *rad-ic-al* principles, implies a round or *circular residence*. Add to this, that the circle  is ever

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received

* The word *symbol*, investigated, is a delineation of the idea pertaining to it: *s*, *is*; *im*, a *circle*; *b*, to *be*; *ol*, *all*. *S-im-b-ol* is the *circle* or representation that *be-eth* or continueth to *all*.

† *Rest* is synonymous to *pleasure*, which is the Hebrew idea: both words are expressive of Paradise and Heaven: so the apostle Paul understood the word *rest*. Heb. iv. 9.

‡ Somner's Sax. Dict. in *ED*.

received by the literati as the *symbol* of a *boundary*, a term called a *limit* ;* and not by them only, for it is a most natural and simple, expressive *symbol* thereof : hence *extra olea* signifies beyond bounds, in the general acceptation thereof ; but the radical investigation signifies, beyond the *smooth circle* of the *olive*.

§. 5. The circle of the horizon, being considered as the *boundary* of *Ed-en*, or the one possession of *Adam*, affords an illustration to the text,† and removes the vulgar *idea* of *Eden* being a garden, otherwise *bounded* than by the sensible horizon. An attention to the description of *Eden* and the rivers thereof, will afford good ground to suppose the *idea* of a |, or l-in-e, leading *from* one circle of habitation, or community, *to* another, could not have been unknown to the first man.

Moses informs us, that “ God planted a garden in *Eden* ;
“ and a river went out of *Eden* to water the garden ;§ and
“ from thence it *was* parted,|| and became into four heads
“ the name of the first is *Pison* ;¶ that is it that surroundeth
“ or *compasseth*, the whole land of *Havilah*, where there is
“ gold, *bdelium* and the onyx stone being there.” This seems to point out what is now called *Africa* : from the Hebrew root בורל comes the word הבורל which signifies to

* l, a line ; im, a circle ; it, it : l-im-it.

† Gen. ii. 8. ‡ Gen. ii. 8. § Gen. ii. 10.

|| Or *used* to be parted, i. e. in times past ; implying that partition did not exist when Moses wrote.

¶ *Pison*, *Tigris*. Eccles. xxiv. 25.

put afunder, and diftinguifh by different *founds*, marks, and colours; diftinctions that are applicable to the inhabitants of *Africa*. “ And the name of the fecond river is “ *Giben*; the fame is it that furrounds, or *compaffeth*, the “ whole land of Ethiopia, (or Cufh): and the name of the “ third river is *Hiddekel*; that is it which goeth toward or “ through the eaft of Affyria: and the fourth river is Euphrates,” or פרת, which fignifies extension, or fpreading abroad above; difperfon in the higher parts. It is to be remarked, that Euphrates, or פרת, is not faid to *furround* any country, like the other rivers. This description of rivers and countries, being delineated by *lines* and *circles*, according to the acknowledged geography of thofe countries, will give the diagram, fig. 11. which is precifely the fame as the Aleph on the Chinefe horizon, fig. 8. and varies but little from the other Alephs on the abraxas, fig. 7. and on the vafe, fig. 9. it is alfo like unto the Aleph ¶ in the fet of characters faid to have been given to Adam by the angel Raphael, and the Chaldaic Aleph in fig. 1. whence the Aleph (א) of Mofes was manifefly taken, as

¶ The combination of Hebrew characters whereby this word is expreffed, is אֱלֶף, (Aleph) which fignifies to *find*, to labor for, to effect, to attain the knowledge of. May not this allude to the migrants *finding* fettlements for their families, and to their acquiring *knowledge* by this radical *symbol* and *found*? As the Chaldaic and Mofaic Aleph expreffes the *fettlements* of the firft men, fo the European A doth represent the mountain Ararat, the firft poffeffion of the Noachic family. In the Old Irifh, A fignifies a mountain; in the Sacfon, duration.

as will appear very evident, by comparing the set characters, which we presume obtained the name *Chaldaic*, with the *Mosaic*, in fig. 1.

The Chaldaic characters have been handed down to posterity by a variety of writers on this subject; particularly by Cornelius Agrippa,* and others, from whose writings the indefatigable Mr. Wanley hath made a large collection, which is deposited in the British Museum.†

The same characters were afterwards made somewhat more angular, and are said to have been given to Abraham at his passing the river, when he returned from Chaldea to go into Canaan.‡ Copper-plates of these Chaldaic and Abramic alphabets are intended to be given in a large Treatise on this subject: such of the Chaldaic characters, as are equal in power to our *rad-ic-al-s*,|| may be sufficient to shew that the general forms of them are analogous to our general idea, viz. *That letters are symbols of locality, (lo-ca-l-i-ty) and were primarily intended to convey to posterity the migrations and settlements of men, not only in the earliest, but in subsequent ages of the world.*

The antient Chaldaic characters are inserted in the plate in Ravi's Discourse on the Oriental Tongues; Hebrew, Caldean, Samaritan, Syriac, Arabic, and Ethiopic. London, 1649.

* Agrippa de Occult. Philos. Lib. ii. p. 149. Lib. iii. p. 273, 274.

† MSS. No. 6030, 6461, 1921, 6480.

‡ See a scarce treatise on this subject, called "L'Art & Science de la vraie Proportion des Attiques, ou Antiques, &c. par Maître Geoffroy Tory de Bourges. Paris 1549."

|| Fig. I. where the Chaldaic and Mosaic are contrasted with the *Sac-sou* radicals.

C H A P T E R III.

*Of the Progress of Knowledge, and of Symbolic Representations.
Primordial Instruction considered as the Radix of Social
Laws.*

§. I. **H**ITHERTO we have attended principally to the consideration of the natural fitness of the *line* and *circle* to describe the migrations and settlements of the first men: the fitness of those *essential forms* to become the radix of letters, or *symbols*, may appear by considering them as they are in themselves, most simple, and perfectly proper for the purposes whereto they were designed by the Author of them. The Eternal I AM gave them being in the first formation of matter, or of particles of matter, which cannot exist without participating of those *essential forms*: herein HE acted like HIMSELF, and produced an immense effect from a radix so minute in itself, that it may truly be called a *meer idea*; but such an one as could only exist in the

Divine mind, before *distinguished* matter had its existence.

§. 2. He who is the fountain of knowledge, hath made the two *essential forms* the means of diffusing that knowledge among the human race: "HE created all things number, weight, and measure." In the sequel, our |-IN- and CIR-C-E| will be found to be the origin of all them: the names of the two last are synonymous.*

We have considered the fitness of the two *essential forms* to express the earliest transactions of the first societies of men; that is, their migrations from place to place, which appear to be naturally delineated† in the Chaldaic *Aleph*. All the other Chaldaic characters were probably formed to exemplify the different ways, lines, roads, or rivers, by which the first migrators had spread their several communities to their several places of possession: whereby it appears, "that the draughts of objects, local objects, may have been of a universal character and language."‡ Possibly this general *idea* may be more convincing to the reader, if he will compare the Chaldaic *Aleph* || with its several representations on the Chinese map, on the abraxas, and on the Etruscan vase: he may there observe, the Chaldaic *Aleph*, and the characters on the Chinese map, fig. 8. have both a circle

* Job, xxviii. 25. he *weigheth* the waters by *measure*.

† By a radical investigation, this word signifies, *the adding line to* de-lin-e-at-ed.

‡ Sharpe's Dissertation on Language.

|| Fig. 11.

the centre of them ; which the Alephs on the abraxas, and on the vase, have not : this difference may contain an history. The Aleph on the Chinese map is of the same form as that in fig. 11. which we suppose was intended to convey to posterity the *lo-cal* history of their progenitors in the earliest ages. When man was driven from Eden, its *lo-cal-i-ty*, to him, was no more.*

By the fall, man lost † his *one* possession ; wherein he had experienced the immediate efficient presence of his Maker, which he was never more to enjoy, in the manner he had enjoyed it : this circumstance may have been the cause of the rejection of the central circle : when the *possession* was taken away, the delineated *symbol* thereof could only administer pain to the immediate sons of Adam.

§. 3. Though the l-in-e and cir-cle may have been appropriated to convey to posterity the manner of peopling the earth by different migrations to different settlements ; and those *symbols* of migration may have had different and distinct *sounds* appropriated to each of them, whereby those migrations may also have been expressed ; it by no means follows, that the Antediluvians were acquainted

* Perhaps the situation of Paradise may have been known *only* until the dispersion from Babel ; for the Chaldee paraphrase on Job, xxviii. 6. divides *Sheol* into Gehenna and Paradise, and represents *both* as *under-ground* : that representation may be very just, if the dispersion was effected by an earthquake. This thought is further pursued in Ch. v. §. 5.

† Gen. iii. 24.

quainted with the application of those *symbols* to the formation of combined written words: that appropriation seems to have been left by an all-wise Providence, for the discovery of Noah after the deluge; when, the duration of the lives of men being contracted into narrower bounds, became necessary to have another method of transmitting to posterity the knowledge of God; of HIS works of creation, and providential dealings with the children of men.

The history of the creation was, doubtless, handed down by oral tradition, from father to son, from the creation of Adam to the days of Noah; whose father, Lamech, must have been conversant with Adam, having lived contemporaneously with him fifty-six years. From Lamech, Noah undoubtedly had the history of the creation, and of Adam, who died only a hundred and twenty-six years before the birth of Noah; as may appear by the following sketch of Antediluvian chronology, taken from the Mosaic account, Gen. v.

YEAR	OCCURRENCES.		
of the WORLD.	I	Adam created.	
130	129	years after, his son Seth was born.	
235	105	- -	Enos born.
325	90	- -	Cainan born.
395	70	- -	Mahalaleel born.
460	65	- -	Jared born.
622	162	- -	Enoch born.
687	65	- -	Methuselah born.
	687		

YEAR
of the WORLD.

OCCURRENCES.

Brought over	-	-	687		
874	187	-	-	Lamec born.	
930	56	-	-	Adam died.	
987	57	-	-	Enoch translated.	
1042	55	-	-	Seth died.	
1056	14	-	-	Noah born.	
1140	84	-	-	Enos died.	
1235	95	-	-	Cainan died.	
1290	55	-	-	Mahalaleel died.	
1422	132	-	-	Jared died.	
1536	114	-	-	The ark began to be built.	
1556	20	-	-	Japhet born.	
1558	2	-	-	Shem born.	
1651	93	-	-	Lamec died.	
1656	5	-	-	The deluge.	
1656					

§. 4. All the Patriarchs, doubtless, communicated to their children such laws as God had prescribed to Adam: the whole code consisted of only two radical precepts; whence others were derived, analogous to the *radix*, and fully explanatory of them.

The *radical* precepts were, 1. To love God supremely, from whom all good is derived. 2 To love every man, to whom all possible good is to be communicated.

This is the *ground-work* of that divine philanthropy, which

which is the glory of the human nature; and which fully exemplified and comprised in the glorious person and offices of the christian's SAVIOUR: on these two principles that SAVIOUR hath told us, "hang, or depend, ALL the law and the prophets."*

Love to God, was to be expressed by obedience; by exultation in, and revering his name; and by offering to him *immediately* the first produce of all good, or benefit, received from his providence. Love to men, was to be expressed by communicating to them of the good received from God, whether it consisted in *knowledge*, or in the enjoyments of things appertaining to this life.

Whatever degree of knowledge Adam may have attained there cannot be the least cause to doubt of his having communicated it to his offspring. Cain and Abel both offered sacrifices and oblations of *first-fruits*; and the cause of Cain's offering being rejected, was his disobedience to the precept: the *first-fruits* were to be offered *immediately*, and without delay; but Cain did not bring his offering till *im im*, or till the end of days: *im*, investigated, signifies a circle; and *im im* signifies any *circle*, or revolution of time repeated: *im im* therefore may signify the return of two sabbaths, of two moons, or perhaps of some other two stated seasons of assembling, for uniting in adoration, praise and oblation.

* Matt. xxii. 20.

§. 5. Nor was the tuition, given by the patriarchs to their sons, limited to the precepts that regarded the worship of God; but extended also to a recapitulation of such occurrences, since the creation of their great progenitor, as might in any ways contribute to the future happiness of their offspring; whom we cannot suppose to have been so indifferent to the rest of their contemporaries, as not to be solicitous to know their situation on the earth, and their happiness in that situation: the general precept that commanded a love to all their fellow creatures, forbids the supposition. How can a man be said to love those, for whose happiness he hath no concern or solicitude? Accordingly, under the law, “ every child that could take his father by the hand, “ and go up from Jerusalem gates to the mountain of the “ Temple, his father was bound to cause him to go up, and “ to appear before God, with him, to the end he might “ catechise the child in the commandments, and oblige him “ to keep the feast,* by eating so much as an OLIVE of the “ unleavened bread.”†

Of all the occurrences to the Antediluvians, none appear to be of more importance than the places whereunto their brethren had migrated; and the ways, roads, or l-in-es, whereby they migrated: we may add to that consideration, that the very *symbols* by which they may have expressed the

* Maimony Treat. of Leaven, Ch. vi. §. 10. Ainsl. Exod. xii. 26.

† Maimony in Hagigah, Ch. ii. §. 3, 4.

the roads of migration, and the possessions acquired thereby were to be used, in *subsequent ages*, to express other important truths: those *symbols* being, in their own nature, fitted by unchangeable wisdom to be the *radix* of letters, numbers, weights, and measures; surely such *symbols*, and their application to every branch of science, were communicated to all the Antediluvians, in as great a degree, as they were to become useful to them in the concerns of human life, whether that was more or less.

An objection may arise here; That there is no notice taken in the scriptures of any instruction the Antediluvian patriarch gave their children, either with regard to the worship of God, respecting their duty to their fellow creatures, or concerning knowledge. It is granted, nothing of that nature doth appear upon record in the Mosaic history of the people before the flood; neither have we *one* example upon record of any sacrifice, from Abel to Noah's coming out of the ark: but is it fair to conclude from thence, that the patriarchs did not sacrifice for 1656 years; or that they neglected to instruct their children during that period?—By no means.—The Most High is unchangeable in all his ways; the leading precepts of the law to the Antediluvians were the *radix* of the Levitical law; and they still continue to be the *radix* of the Gospel. If it were not for what is meant by that repeated, that frequently repeated expression in the service of the British churches, “ *As it* of

WAS in the beginning, is now, and ever shall be, world without end?"

The two precepts above mentioned, are *radical* to every code of law that hath been formed (for the welfare of mankind) from their promulgation to this day: all laws that have not, like them, the welfare of mankind, both in their social and distinct or separate concerns, for their ultimate object, are in their own nature null and void.

From these two universal precepts, Noah is said (by the Jews) to have formed seven * explanatory ones: from those seven, Moses, by God's command, formed ten precepts; which are, in their nature, so just and equitable, that men cannot but assent to their rectitude, even when they resolve to act counter to them: these ten precepts are the *radix* of the *English Sac-sen* laws; and so tenacious were our ancestors of them, that they were placed at the head of their *codes*, especially by *Alfred* the Great, whose comprehensive *code* may be read in half an hour, and is now the foundation of what is called our common law, or the law of the land; of *this* land, in contradistinction to that law which was brought from Normandy, and dispensed at the will and caprice of William the Tyrant: in short, the two universal precepts may be considered as the universal natural law; and as they strictly enjoin universal benevolence to all men, it follows, that to fulfill them, a course of instruction from parents to children became an indispensable

* See *Mona Antiq. Restor.* p. 310.

sable duty. It is most probable, the shortest method of instruction was practised by the patriarchs, both before and after the deluge: this appears to have been by conversation or dialogue: such a method was commanded by God himself, who said, by Moses to the sons of Israel "These words which I command thee this day, shall be in thy HEART; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* By this sketch of patriarchal instruction, it appears the communicating of knowledge to children was to take up the principal part of the parents time. Of much consequence was the knowledge of God, of social duties, and the HISTORY of MIGRATIONS † esteemed to be that every father, who neglected to communicate them, would have been guilty of a breach of one of the first principles of the laws of God, and of Nature.

§. 6. It appears, most obviously, God's will from the beginning, was, that all knowledge should be communicated to man, which had a tendency to promote his happiness by leading him to honor his CREATOR, and enabling him to be most beneficial to society: it follows, that every attempt to *secret* such knowledge from mankind must be an attempt to counter-act the purpose of God himself, to oppose the laws of Nature, and to defeat the very ends for which mankind

* Deut. vi. 6, 7.

† Consider ver. 21. of Deut. vi.

mankind were formed into societies. Accordingly we find
 innumerable precepts in the *sac-red* writings, persuading,
 exciting, and commanding men to seek after, and to com-
 municate *knowledge*; contrarily, when any set of men
 would keep the people in awe of *them*, their practice
 hath constantly been, to secrete *knowledge* from them.
 This was the practice, *not* of the most antient, but of the
 succeeding Druids, who, knowing the communication of
 knowledge to the people, was by *branches*, *boughs*, or
staffs * of trees, formed a secrete communication of letters and
 science from the *branches* of the mistletoe, MIS-TEL-TO,
 for which they appear to have had an high veneration.
 Odin, *O-d-in*, (who probably was the person, whom the
 Egyptians called *Thoth*, the Greeks and Latins *Mercury*,
 and the Hebrews *Askenaz*, or *Sac-en-as*; all names of
 office, or denoting different actions of the same person).
 Odin demolished this set of concealers of *knowledge*, and
 nearly worried them from off the face of the earth. In
 subsequent ages, the Romanists followed the steps of the
 corrupt and selfish (not the primitive) Druids: they too
 forbad the people to read the Christian *Code*; these also,
 in their turn, have lost their influence over the minds of
 the people: the sovereigns of Europe are *now* taking
 measures that promise fair to extirpate (not by fire and
 faggot, but by rational sound policy) these concealers of
 H *know-*

* These three words, *branch*, *bough*, and *staff*, will appear in the
 sequel to be radically synonymous.

knowledge also from off the earth: those sovereigns appear to be convinced, that Ignorance is *not* the mother of devotion, but the parent of destruction, to a person, a kingdom. A full conviction of this truth seems to be attended to by some *few* of the protestant nobility in Ireland; who, to draw the Irish from the Romish superstition in their worship, give pecuniary encouragements to induce them to enter into the *pale* of the British church. Thus far it is well: but the human mind, the reasoning faculties of a man, are best convinced by reasoning; and therefore, to the *pecuniaries*, the Earl of *Hillsborough* has wisely added the means of instruction, by building a chapel for the poor to hear the Gospel. Truth and benevolence are immutably the same in all ages. Our *Sac-sons* and ancestors seem to have adopted the principle, that *knowledge is essential to happiness*, from the time of their first being separated from other nations: * Their name signifies the *sons of speech*; and though we have no writings in the *rad-ic-al* language till after the Christian æra, yet the laws are founded, like unto the laws of Moses, upon the laws of nature; which is nearly a proof of their having learned those laws by oral instructions, and that they were *written in their hearts*.

The word *Sac* signifies speech; it is also radical to, and signifies an hidden or secret, *sec-r-et*, thing: thence the word *sac-red*, or set apart for *sec-ret* purposes: hence all

the noun *sac*, or *sack*, which doth hide, by se-cret-ing from the sight.

The radix of the word *Sac* is obvious in most languages; * especially, the Hebrew *pw* signifies a *covering*, whereby a thing is hidden. *Sac* signifies speech among some of the North-American tribes, whose chief-men are called *Sachem*: the word radically signifies *speech* in a *circle*; *Sac*, *speech*, *em*, a *circle*: Hence a suspicion arises, that some of them may be descended from *Japhet*, whom the Greeks call the *Father of speech*. The *Sac-sons* are *sons of speech*; and, by connecting the *ideas* of the word *Sac-sons*, they signify the *sons of hidden*, *sec-ret*, *sac-red speech*. The origin of the *Sac-sons* hath not yet been particularly investigated to the satisfaction of the literati: many migrations of them settled in Germany; the prime or youth of those migrators appear to have settled in Sax-Gotha, or *Sac-es-Goth-a*, which signifies the *youth of hidden speech*: *Sac*, *speech*; *Goth* is a contraction of *geogede*, i. e. *youth*; *a*, the article after the noun.

From this branch of the *Sac-sons* is descended the royal parent of our most excellent and sovereign Lin-ing; who, in a political sense, is, by the especial providence of the ALMIGHTY, become the FATHER of the *sons of speech*.

H 2

His

* *Mona Antiq. Restor.* p. 284. *Minshew, Sac.*

His Majesty's predecessor, the immortal Ælfred, appears to have been a collector and recorder of the antient laws and customs of the *Sac-sons*: his code, prefaced by the Mosaic, and formed from the universal precepts, consisted only of forty short articles.

The *Sac-sons* had no idea of any law being obligatory which was hidden from those it was intended to bind; and therefore they called the LAWS of the LAND Æ; which name they also gave to rivers; the laws of the commons, or the common law, made in the common circle of assembly, on the common field, which, like the laws there made, were the common property of all the assembly, whom they called *gemot*, that is *the-met*, or the assembled at the circle; to whom the laws were proclaimed in such solemn assemblies; hence the promulgation or reading the commandments in our churches or synagogues at this day. This Æ or law should, like the Æ or rivers, flow equally to, and co-operate in the benefit of all. Can the wisdom of man devise a more expressive symbol, to express so grand, so comprehensive an idea? The Æ is still used by us to express a great water: the word *sea* investigated is *s*, it is; *ea*, water. Æ ever includes the idea of *equality* and smoothness: hence Smithfield was antiently *Sm-æ-ð-field*, or Smooth-field.

We have seen how *knowledge* was, probably, communicated by the patriarchs to their sons, before and after the deluge.

it would be an insult to their memories, to suppose them ignorant of, or indolent in communicating, the *knowledge* they, with all men, must have had of the two natural and simple forms, that are *essential* to all bodies; and the only ones, whereby they could have communicated the migrations of their brethren to the several parts of the earth, and their settlements there. By these delineations the *Aleph* appears to have been formed, and also the other characters, that in process of time had *sounds* affixed to them, and were called the *Chaldaic* characters; which, being descriptive of migrations to certain places *before* the deluge, may be called *lo-cal* characters; as also may the European, which we shall find to be descriptive of the division of the earth by NOAH *after* the deluge.

The difference between the Antediluvian or Chaldaic symbols and the European, appears to be only this: the former describes migrations and settlements by *whole lines* and *whole circles*; the latter describes settlements *only*, by segments of the *circle*, cut off by the *line*. The word segment, *sec-m-ent*, signifies a cutting-off: thence the *Sac-son* swords were called *sec-es*, or in after ages *seaxes*, says *Verstegan*. The word *sex*, whereby we distinguish the human species, expresses the cutting off or dividing the woman from the man; and confirms the Mosaic account, of her being taken out *from* him.

C H A P T E R IV.

Of the Patriarchs. Of the Primordial Form and State of the World, and of the Patriarchal Division thereof. Of the Symbols derived from that Division, and of the Ideas they express. Of the symbolic Application of Rods or Staffs, Boughs and Branches, to express Ideas. Of Patriarchal Instruction. Of the Poets, Homer, Pindar, Virgil, and Ovid. The general System confirmed by their Writings and by the Traditions of the Chinese.

§. 1. **N**OAH, by whom the world was repopulated after the deluge, was undoubtedly qualified for that service: he was born *only* 126 years after the death of Adam: he lived with his cotemporary patriarchs, *Enoch* 84 years; *Cainan*, 179 years; *Methusalem*, 600 years; his father *Lamech* 595 years; and with other patriarchs after the deluge, until two years before Abraham was born: nor

no doubt of *Noah* having instructed *Terah*, the father of *Abraham*, with whom he was cotemporary 128 years: * *Abraham*, therefore, may have received from his father *Terah* the history of the world, of *Adam* and the other patriarchs; the precepts relative to the worship of God; the sacrifices and oblations of (*that evangelical institution*) first fruits; and all knowledge necessary to the subsistence, comfort, and happiness of his descendants; especially agriculture, and the knowledge of the stars, with their application to the purposes of migration, by land and sea.

§. 2. Hitherto, the prolonged lives of the patriarchs seem to have rendered a written history altogether unnecessary; though the *essential forms*, the *radix* or first principles of *symbols*, must have been known, and may have been used to delineate the situation of Eden, the rivers leading therefrom, and the countries those rivers did lead to and surround, as already represented.

From the creation, at the deluge, and until the division of the earth in the days of פֶּלֶג, PELEG, † the earth was more compact and united than it is now: The Mosaic text says, that *before* the creation, “the earth was *without form*.” Thence it is fairly to be inferred, that *at* the creation it had a *form* given to it: nor could that *form* be any other

* Allen's Scrip. Chronolog, p. 72. compared with Dr. Blair's Chronology.

† The Hebrew characters for *Peleg* being only פֶּלֶג, the sounds between these consonants are to be supplied at the judgment or pleasure of the reader; therefore we have used the sloping or Italic capital *E*, as the medium sound to supply the place of an auxiliary vowel.

other than that of a *circle*; the works of God are perfect, and the circle is the most perfect figure. The act of the אֱלֹהִים, |O-GOS, (which word ever contains ideas of *form*, proportion, reason, purpose, and council) finely represented by *Milton*. *

“ ——— He took the golden compasses, prepared
 “ In GOD’s eternal store, to *circumscribe*
 “ This universe, and all created things:
 “ One foot he center’d, and the other turn’d
 “ Round thro’ the vast profundity obscure,
 “ And said, Thus far extend, thus far thy bounds,
 “ This be thy just *circumference*, O world !” ———

Again, *Milton* had the idea of a circle being the most perfect figure, when he supposed the earth to have been the center of all created nature: speaking of the earth he says,

———— “ As GOD in Heaven
 “ Is center, yet extends to all, so thou
 “ Cent’ring receiv’st all those orbs.” † ———

The true idea of the earth’s form, and of the principal rivers (not oceans) that divided it, appears in what we have presumed to call the Antediluvian Aleph (ALL-HAVE ‡) whence probably was formed that remarkable character of

Herod’s

* Book vii. l. 231.

† B. ix. l. 107.

‡ Fig. 11.

Herod's pillar, in the Sigeon inscription, and in the old Greek alphabets, viz. a *circle* divided by *cross lines* into *four* equal parts; which character, probably, was the origin of the Greek characters *Theta* Θ and *Phi* Φ .

The form of the earth must necessarily have been perfect, when it had passed through the operation of the divine Θ and Φ ; but whoever attends to its present form, must allow it to have been afterwards marred: it is now *without* regularity in its form, though it is *not* void; that deformity therefore must have been effected by the exertion of a supernatural power, since its first *formation*; which tremendous occurrence, Moses plainly tells us, was in the days of PELEG.—By attending to Moses, we easily account for the peopling of the whole world, as it is now peopled; for thereby, the Atlantic and other seas, which now divide countries, do not appear to have been formed till that division. The Hebrew word פֶּלֶג signifies *a dividing line*, *a drawing out into a length*, *a space*, *a country*, *a coast*, *a region*. פֶּלֶג and פֶּלֶא have the same radical sound; the latter word signifies *division*, as doth the former; but פֶּלֶא signifies also *an half part*, and *a great river*: the verb signifies *to open*, *chap*, *cleave asunder*, and *to part in HALF*: unite the *ideas*, and the name of פֶּלֶג PELEG appears to be perfectly historical, signifying the dividing the earth by great waters: such a divider we conceive the Atlantic to have been; and the whole text* justifies the supposition.

I

The

* Gen. xi. 16. with 1 Chron. i. 19.

The word פלג in Job, xxxviii. 25. is rendered "*divided water course*," and in Psalm i. 3. פלגים Pelagim is rendered "*rivers of water*." The Greek word ΠΕΛΑΓΟΣ is rendered by *Pelagus*, which Alfric renders in Saxon *pidræ*, i. e. *wide-sea*.

The word *Paleg* or *Palec*,* (the *b* being redundant when reduced by our table to radical characters, doth express, perfectly, the *idea* of a division; for example,

The radical to *p*, is *b*, which signifies to *be*; *al*, *all*, *ec*, *eke*, or *each*; *be-all-each*, or *each-ed*; *divided*: *what*? — but the *Ol* or *wh-ol-e* circle of the earth, † according to the text.

§. 3. Names of men, and of places, appear, primarily to have been *sounds* or language, applied to particular *persons* or *things*, to express historical truths; whereby those occurrences were recorded in the memories of men; and therefore the names of the patriarchs are expressive of some circumstance or occurrence, in their history, worthy to be remembered. The practice of assuming those names may have been generally followed, because thereby every patriarch not only taught his son the history of his ancestors

* Luke iii. 35. פלג is translated Phalec, not Phaleg.

† In like manner we investigate the word שוּק or יִשׁוּק *Isaac* (which the Hebrews say signifies *laughter*) by reducing the Hebrew sound to our table of radicals: *is*, it is, or exists; *a*, duration; *a*, duration; *c*, a chasm or open mouth. *A during or continued open mouth*: is not that laughter? — The reader will excuse this digressive note.

cestors, but also the history of his own times; and probably this was primordially one appointed method for transmitting history to posterity. Such as related to migrations may have been most *aptly* expressed by *lines*, the symbols of roads and rivers; and by *circles*, the symbols of the boundaries of habitation. *

§. 4. The patriarchs also transmitted historical occurrences to posterity, by rehearsing in *songs* those occurrences on *solemn festivals*, wherein the whole assembly joined; and by this means history became "*written in their hearts.*" Instances of this method of instruction are to be found in sacred and profane writings; and we conceive it possible to trace the first institution. *Silenus*, or *Bacchus*, who was probably no other person than *Noah*, *sung* to his sons the songs of creation, of the earth, air, seas, man, and the world lost: he also taught them the use of the *laurel*, and the doctrine of *vocal trees*. † — This way of communicating knowledge, being used in the earliest ages of the world, subsequent posterity acquiesced therein, and revered that method of instruction, both for its antiquity and utility. The compositions of songs appear to have been historical recapitulations of particular occurrences, with a particular regard to the especial providence by which those occurrences were brought about; such were the songs of *Moses*, ‡ and of *Deborah*: || some songs were designed to preserve

I 2

* Ch. ii. §. 5. † Virg. Paët. vi. ‡ Deut. xxxii. || Judges v.
See also Judges ix. 27. 1 K. iv. 32. 1 Chron. xiii. 8.

preserve the memory and celebrate the exploits of great men; such were those composed to commemorate *Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Phineas, Joshua, Caleb, Samuel, Nathan, David, Solomon, Elias, Eliseus*, and *Ezekiah*, which are still preserved in the *Ecclesiasticus*:* the 49th chap. of that book is a compendium of the actions of many patriarchs, up to and including *Adam* himself: probably, the song of *Moses*, and of the LAMB, † will consist, principally, of recapitulation of, and exultations upon, what *Moses* did for *Israel*, and on what his antitype, “*the Lamb slain from the foundation of the world;*” ‡ hath done for the human race.

The custom of singing Christmas *carols* (car-ols) is tenaciously held by the lower people in many parts of England, and seems to have been derived from this primordial institution: the word car-ol signifies *all* in a *circle*; car or cer, *a circle*, and ol, *all*. The word *mass* did not primarily bear any relation to any religious service, but to a large number of people *a-mass-ed* or mingled together for any civil or religious purpose: *a-mass* is a congregated body; and *Christ-mass car-ols* signifies *all* the members of a large assembly, in a *circ* or *circle*, singing the record or history of the birth of *Christ*.—How wretchedly have the Popish clergy perverted the Sac-son word *mæsse*, *mass*! Their object was to keep the people in ignorance, and to make them

* Chap. xlv. xlv. xlv. xlvii. xlviii.

† Rev. xv. 3.

‡ Rev. xiii. 8.

them *stare* at their mummery in celebrating mafs. *David*, the prophet and king, acted a contrary part; he commanded that *all* Judah should be *taught* the bow, when he lamented the death of *Saul* and *Jonathan* in a poem that doth peculiar honour to the Hebrew language; (but the poem is spoiled by the pointing and versification of the English translation.) The word *bow*, in the text,* doth *not* signify a *weapon*, but the *manner* wherein the song of lamentation should be sung: From the general history it is most evident, that *all* the children of Judah were to be taught the antient practice of standing in a bow, a *circle*, or *semi-circle*, to celebrate with lamentations the history of *Saul* and *Jonathan*. The word כָּשֶׁת *kasbet* signifies any *bow*, and relates rather to the *form* than to the use of the *bow*: the text is, “He (*David*) said, Teach the children of Judah the *bow*; behold it is written in the book of the *upright*!” What! is the *bow* written? Yes, the *round-el-ay* or circular song is written in the book of those who stood *upright* to sing. כָּשֶׁת signifies not *only* the *bow*, but also harmony: the word, reduced by our radical table, sounds *ca-f-d*, and signifies *open-mouthed*; also to be *cas-ed*, or inclosed in a *circle*, or a *semi-circle*.

§. 5. As songs were intended for instruction, it is therefore probable, every one of the persons in the *circ*, or circle of assembly, had them by heart, and bore a part in the performance; not

* 2 Sam. i. 18.

not as in our *sleepy* assemblies, where this animating and joyous part of worship is left to a stupid clerk with the assistance of a pitch-pipe; or that of a mercenary organist who is equally affected, whether he plays to praise God or the devil; and this, jumbled into discord by the clamour of a *few* of the dregs of the congregation; but *all*, at the first *circ*, united in the solemn recapitulation, perhaps in some such manner as what is now ridiculously called *catch* singing: the words *choir*, *hymn*, *ode*, and *song*, all express, when radically investigated, the singing in *circles*, which was the primitive way of holding assemblies for consultation, rejoicing, or worship, as the word GE-MOT also implies. The *circles* of stones called *Stone henge* were probably placed there, for the information of posterity, by those who practised this form of assembling. The Saxon word *hængen*, which some have strangely rendered *hinge*, and *hang*, signifies a *gang*, or a *go-ing to as of old*: *Hæn*, *old*; *gen*, *gang*, or *go-ing*. *Stone henge* is the *stoney form* of the *old gang* or assembly.----Such an assembly *Noah* seems to have formed, when he made his *first* sacrifice and oblation of *first fruits* after the deluge. It may be objected, What *first fruits* could *Noah* offer, when the whole earth and all that was thereon was destroyed? This objection may be answered by a question:---What was the *OLIVE* tree preserved for, if not to furnish matter for that oblation?---The value of the *oblation* of first fruits was not regarded, but *obedience* to the precept was essential to acceptance: without

without the *olive* tree, *Noah* could not have obeyed that precept. Nor can I but conjecture, that at that first public act of religious worship, whereat only * EIGHT persons could attend, the first complete *octave of vocal music* was performed; those eight voices, exulting in a recapitulation of God's mercies to them, in preserving them at the deluge, may have made the concert complete: nor doth their great salvation upon the mountain *Ararat* appear to have been left without a *symbolic* memorial; for, as the *Aleph* of the Postdiluvians was a *symbol* of the possessions and migrations of the first people, so our A is symbolic of, and represents the out-lines of a mountain. A, in the old Irish, signifies a mountain; in the Sac-son, it signifies duration.†

After the sacrifice, God blessed *Noah*, and commanded him, as he had done *Adam*, to be fruitful, to multiply, and to FILL the earth.‡ In obedience to this positive precept, we may suppose *Noah*, a wise man, to have formed a plan for the *migration* of his three sons, *Shem*, *Ham*, *Japhet*, and their families: and he being well acquainted with the properties of the *circle*, the symbol of a boundary of possession, and having viewed the most magnificent sensible horizon from *Ararat*, probably had the idea of dividing that horizon or *circle* amongst them; for, according to *Epiphanius*, *Noah* divided the whole world among his sons, BEFORE they went down to *Shinaar*. ||

The

* 1 Pet. iii. 20. † See §. 2d of this chapter, where *If-a-a-c* is investigated. ‡ Gen. ix. 2. || Universal Hist. Vol. I. p. 357.

The curse of the off-spring of *Ham* appointed him to be the servant of *both* his brethren:* which could not have been effected, but by placing his inheritance *between* the two; nor could that have been accomplished but by dividing the horizon or circle according to fig. 12, which figure appears to have been known to all the world in the earliest ages, being the radix of the knowledge of the *Chinese*, and the origin of our alphabetical symbol. Compare fig. 2, 9, 10, and 12.

The idea of dividing the earth into three parts, is confirmed by the writing of *Plato* and *Pindar*,† who affirm that the Gods divided the *whole earth* among them by lot. The word LOT expresses the fact: l-o-t, is by our table reducible to l-o-d; l, a line; o, a circle; d or ed a division: so that dividing the *circle* of the earth by *lot*, was to divide or cut off part of that *circle* by the line; and that the earth was thus divided into three parts, is confirmed by many writers, particularly the Hebrew Doctors, who assert, “that all whatsoever the holy and blessed GOD hath created in this HIS world, is parted into *three* parts.” *Herodotus* also mentions those *three* parts of the earth in our order of dividing it; *Asia*, *Lybia*, *Europe*. The radix

* Gen. ix. 25. Probably this curse was pronounced, not merely as a punishment for laughter at *Noah*; but for *Ham*'s contemning the *parts* he ridiculed, as they were, in nature, to be the means of bringing (the Virgin Mother, and) the MESSIAH into the world, in the fulness of time. This requires a distinct dissertation, which must be reserved for the larger work.

† Olymp. Ode vii. § Ainsworth on Gen. i. 4. Maimon. in Misn. in Jesudei Notarah. Chap. ii. §. 3.

Investigation of these names perfectly coincides with, and corroborates the general system.

§. 6. This idea of dividing lands was perfectly retained and adhered to by the nations: *Æneas** did so at Crete; and *Rhodes*, Apollo's chosen island, was divided into *three* parts. Our ancestors, the English Sac-sons, observed the same primordial institution; *they* had their East-sex, their West-sex, and their Mid-el-sex, but no North-sex, or South-sex; because the middle of the *circle*, or lath, *l-ath*, of inheritance, was common to the servile or common folk (radically *v-ol-c*): thence, instead of North-sex, and South-sex, we now have Nor-folk, and Su-folk; that is, North-folk and South-folk. If it be alledged, that there were Saxons in *Suffex*, or South-sex, we answer, the Sac-sons of *Suffex* were so called because they guarded or watched the *south* coast, and took their names from that circumstance; not from any part they had in the south-ward distribution; for the Sac-sons divided their lands *only* among East Sac-sons, West Sac-sons, and Mid-el Sac-sons who were the folk, or common people, when compared to the East Sec-es and to the West Sec-es. It is to be remarked, though the word *sec* hath many *ideas* affixed to it, it especially signifies a *cutting-off*, as the East and West sides of the circle are cut off in figure 12. which figure was known to the Chinese, to the Chaldeans, and to the Ethiopians: it is the Ethiopic letter *new*, being a circle divided by a l-ath into two equal parts.

K

Compare

* *Æneid.* 3d.

Compare both with the diagram, the cover of the vase, and the Chinese radical.

This *three-fold* division of the earth occasioned *three* distinctions among men, and that original plan may be traced among us to this day. The *Sac-sons* held those primordial customs in such veneration, that maugré all the attempts of the Normans to destroy them, they still exist in the constitution of the kingdom. *King, Lords, and Commons*, are the combined power of the inhabitants of the realm; and the districts of land called by the *Sac-sons* *trithings*, or *trithings*, (i. e. *three things*) are remains of lands that were divided according to that most antient mode.

The central possession (fig. 12.) represents a narrow slip according to the *idea* we have received of a *latb*; hence to this day, we read of the *latbs* of Kent.

§. 7. But we conceive, that the horizon and the altitude, the radix of the ideas appertaining to our ESSENTIAL FORMS, were represented by *rods* or *boughs* of *trees*.* The word *rod* expresses the *branch* of a tree in its natural or extended state; the word *bough* expresses a *rod* in its *bended, curved* or *bow-ed* state. *Bough* and *bow* are the same words radically, analogous to the *Sac-son* *beaz*, signifying the shoot of a tree, (which is *long*) and also a *crown* or diadem (which is round): the investigation of *beaz* is *be*, to be, or exist; *az*, or *ay*, *duration*: hence we conclude, our *Sac-son* ancestors knew the application of *rods* or *boughs* to the *line* and

* Here the reader may, if he please, recollect the hint in §. 5. of this Chapter.

circle; those *essential forms*, that must, in their nature and use, continue for *ay*, i. e. *for ever*, or so long as arts, science, and letters, continue: a *bay* horse is a durable one; a *bay* tree is an ever-green; and the *bey* of Algiers is a civil officer, whose office never dies.

According to this leading primordial *idea*, the word *rod* signifies BOTH a *l-in-e* and a *cir-c-le* in the following languages.

Celtic	<i>rod</i>	} <i>d</i> and <i>th</i> are synonymous.
Irish	<i>roth</i>	
German	<i>rad</i>	<i>a</i> and <i>o</i> are convertible.
Armoric	<i>rota</i>	<i>a</i> , the article after the noun; <i>t</i> is the aspirate of <i>d</i> .
Welsh	<i>rhod</i>	<i>b</i> redundant.
Latin	<i>rota</i>	as the Armoric.
Italian	<i>ruota</i>	as the same; <i>u</i> is merely dialectical.
Spanish	<i>rueda</i>	provincially corrupted; <i>ve</i> is equal to <i>o</i> .
Gallic	<i>rové</i>	<i>ve</i> , a provincial corruption of the sound of <i>d</i> .

The same radical word, to express the same radical idea, is found in many of the northern languages also. In all of them, the RADICAL *sound* or root of the word that expresses *roundness*, or *rot-un-di-ty*, is that which also expresses *extent* or *length*; a *rod* is long. Hence, our ancestors, the old Sac-fons, called the firmament, or circle of the visible heavens, *rodor*, i. e. *rodor*; and they called mount Olympus

by the same name, for its *extent* upwards. See Somner's Sax. Dict. *Rodor*.

Analogous to the *idea* of *rods* having been used to express both a *LINE* and a *CIRCLE*, whereby letters, or *symbols* are formed to communicate knowledge; the Hebrew רדד *radad*, or *radad*, signifies display, declare, extend; and also stretch at the sides, like a vessel swelled with wind, till it become *round*. The word, as a noun, expresses the *ROD*, which is long; and the same word, as a verb, expresses the application of that *rod*, to form a *round* body for the purpose of making somewhat known: also רדה i. e. *rde*, which may be sounded *rode*, and by our investigation signifies *THE ROD*, doth in the Hebrew signify to read, instruct; a rule which is *long*, and a sort of *ROD*.* רדה also signifies *long government, bring to remembrance, give a signification, declare*; † each of which significations is applicable to our *rods*, which we conceive were used to represent *lines* and *circles*, whence *symbols* were formed; to *make known, declare, instruct*, and *bring to remembrance past events*. From *rod* comes the Sac-son verb *pædan* (or *rod-one*) to *read*.

The two *ideas* of a *line* and a *circle* being received from one *radix* (*rad-ic-es*) is further established by Mr. Lhuyd, in his neglected, but invaluable, *Archæologia*; ‡ wherein the word *rodella*, *rod-el-la*, signifies to “*crisp or curl hair into annulets*;” the matter or substance is not changed by the action, but the *form* only.

* Sharpe's Lexicon.

† Knollys.

‡ Orig. Lang. p. 141. let. R.

The Welsh language comes very full to our purpose: therein a wheel or *circle* is called *rhod*, and also *olwyn*; *ol-v-in* not only points out to us that the *circle* contains the *line*, but also that the matter of the *circle* is from the active* *ROD*. To this may be added, that our mathematicians, in their writings and conversation, do call a *circle*, a curved *line*: this shews the *idea* to be natural, and commonly known; though it hath not been critically attended to.

The word or sound, *ROD*, analyzed, doth express both extension and circumference: the *form* of the Sac-son ρ is nearly allied to the Greek ρ , and conveys the idea of progression from, or in, different directions, *lineal* and *circular*: the Hebrew ρ is only the Sac-son ρ reversed; and the name of the ρ is *res*, that is, *r-es*, *a thing*: † the letter ρ is the prime radical in the word $\rho\rho$ *rub*, or, as it is pronounced, *ru-ack*, signifying *ample*, *large*, *dilated*, *spread abroad*, as is the *breath*, *wind*, *savour*, *smell*; an *aspiring towards*; *spirit*, a *figh*, &c. which properties of the radical ρ is perfectly descriptive of the power we attribute to our ρ ; and both are well expressed by our word *rush*; or by being compared to a *rusting wind*; an efficient *emanation*, which word also includes the radical idea of a *circular effluvia*, or particles thrown from a *vortex*. The *idea* is well expressed in the

* Will the reader again be pleased to recollect the hint in §. 5. of this chap.?

† A name that is altogether indefinite, and may be applied to express any object that can be conceived of.

the word *rose*: r-o-se, is *be*, or that, which *rushes round* the *circle*, as doth the effluvia of a *rose*: the idea conveyed from, or expressed by, the word *רוח* is that of spirit, which animates and operates in all the works of nature, and all on the *minds* of men.

The power of the *ן*, appears to have been well understood by the antient Sac-sons: when they expressed the word *rod* by *symbols*, they added to the *ן* the *æ*, instead of *o*: the *æ* was their superlative combined *symbol*, and therefore was used to distinguish the *ædel-boren*, noble-born, among their people; in like manner, they distinguished the word *ROD*, by placing to the *ן* the *æ*, which symbol is still founded, when we express a *rae*, or *ray* of light: to the *ןæ* they added the terminative *d*, and formed the word *ןæd* or *rod*; then, by affixing the monosyllable *ar* they formed the plural *ןædar* or rods. This word, in the Sac-son tongue signifies a *compendium*, an *abridgement*, *multum in parva*, *science*, *knowledge*, *council*, *advice*, a thing worth labour to obtain.† From the Sac-son verb *ןæd-en* (*rod-one*) comes our verb to *read*. Here the reader may perceive the reason of the monosyllabic division of several words in the course of this work, such as *rad-ic-es* and *rad-ic-al*: their roots are from the *RODS*, the compendiums of science, knowledge and letters. From this root is also derived the Sac-son word *ןædele*

* Somner Sac. Dict. *Rad.* † Compare these ideas pertaining to *ןædar* with those belonging to *λογος*, i. e. *lo-gos*, in Chap. iv. §. 2.

rod-el-es, i. e. *riddles*, or *concealed truths*. The Apostle Paul useth the word *riddle* in this sense, which is now strangely translated a glass or mirror. 1 Cor. xiii. 12.

The *symbol* *n* will be found (when we come to consider the distinct powers of the radical symbols) to be, to the English language, what the spirit is to the animal body; or what the vegetative spirit is to plants: it is the *spirit* of the combined *sounds* and *symbols* whereby we express our *ideas*; that is, *the spirit of letters, and of language*: it is as the basis in a well-composed piece of music; and, like that, it gives grace, energy, expression, life, and spirit, to the other component parts wherewith it is combined.

§. 8. The antient Japhetan tribes appear to have been perfectly acquainted with the primordial system of knowledge, and to have known the application of *rods* or *staves*, branches or boughs, to science and letters. The application of the combined *symbols* in the Sac-sou word *beaz*, already mentioned to signify a crown or diadem, was in *succeeding* ages used by them to express any *jewel* or other valuable thing that was kept to *commemorate*; for that idea was ever retained in the application of the word: from the radical *be-ay* comes the French *beau*, fine, elegant: hence also our *bea-ty* (or beauty) from *bea*, a bow or circle, and *ty*, the tying or uniting of the ends of that *circle*, as in a wreath or *cer-en*. It is remarkable, the French express their *ideas* of excellence, propriety, elegance, &c. by words that signify both

extent

extent and circumference; as *belle* is *b-el-le*, literally *be-long-ith* and *beau* is bow, roundness, or a *circle*.

§. 9. The antient poets seem to have known the application of *olive rods*, as symbols, whereby knowledge was communicated. Pindar (who wrote of the Olympic games about 1849 years after the deluge, and 408 after Homer and Hesiod, from whose writings he may have had the history) tells us of a festival instituted in honour of all the Gods, and of Hercules,* who instituted the Olympic games and appointed the reward of *ol-iv-e*, which *he* brought from Scythia to Greece,† and gave to Apollo. The poet calls the *ol-ive* branch

“ *A heaven-directed present,*” and also

“ *Heaven’s all-prized olive.* ‡

By all the antient poets, it appears that the olive was esteemed *holy*,§ and was called *sac-red ol-ive*; probably for reasons suggested in §. 5: of this chapter.

In the 6th Olympic ode, the poet records, that the people of Elis sent their king Iphitus to Delphos, to consult the Oracle concerning giving *wreaths*, or crowns, to the conquerors at the games: the Oracle answered,

“ From

* The Sac-söns called Hercules *epcol*, *ercol*, as do many of the European nations: the word investigated is *er-c-ol*, *he* who put *ol*, *all*, in the *er-c*, *erk*, or first cavity. By this we know Hercules was Noah.

† Olymp. Ode 3d. ‡ Nemean Ode 1st.

§ *Holy*, is radically *ol-i*; which signifies *exaltation* and *separation*.

— “ From the *ol-ive*, which spontaneous grows,
 “ In Pisa’s vale, a verdant crown compose ;
 “ That *ol-ive*, round whose venerable head
 “ Her subtile textures hath *Arachne* spread,” &c.

Iphitus, on his return to Olympia, having discovered among the wild *ol-ive* trees that grew in the *sac-red* grove, one covered with a *cobweb*, (as the fable intimates) inclosed it with a *wall*; and from this tree the crowns were taken to reward the conquerors, which, according to Virgil, was called the Tree of Honor.

The natural solution of this fabulous representation seems to be this :

The people of *Elis* had known the use of the *ol-ive* branches in the formation of *symbols*, but, by negligence, had forgotten *how* they were to be applied ; therefore they sent to Delphos to be re-informed of the matter : the negligence of the people of *Elis*, and perhaps their rulers practising upon that *negligence*,* had drawn a thin covering of *ignorance* over the knowledge of the *ol-ive rods*, whereby their use was hidden from the people : Iphitus (like other wretched politicians) desiring to keep them in subjection, increased their ignorance by surrounding the knowledge of the use of the *olive branches* by yet greater difficulties, hiding, as with a

L wall,

* Phlegon says, that during the first five Olympiads after the restitution of the Olympic games *none* were crowned. West’s Pindar. Differt. §. 16.

wall, their use from the knowledge of the people; but, to save appearances, from this *hidden* tree the *cer-one*, or *crown* was taken, and given to the conquerors, instead of communicating to them and the people the knowledge of the application of the *ol-ive branches* to the two *essential forms*, the *line* and the *circle*; the radix of all knowledge, science, and literature.

§. 10. In Mr. Dryden's preface to Virgil's Pastorals, he introduces a fragment from Sanchoniatho and Huetius, wherein he relates, that the history of the creation was made known to the Egyptians and Greeks by a *Chaldean* shepherd.

Abraham is called an *Hebrew*,* and also a *Chaldean*: both were general names to him and his descendants. † We have seen in what manner *that Chaldean shepherd* may have had the history of the creation from Noah, § by his father Terah, who was born 222 years after the deluge, and lived cotemporary with Abraham and Noah: so that Eusebius may have rightly asserted, that the Chaldeans and Hebrews alone were declared to be possessed of true wisdom; || the radical elements whereof contained, essentially, the history of the world, the migrations of the first people, and the *symbols* delineating their migrations; which, we conjecture were the *Chaldaic* characters mentioned in fig. 1. because by those characters figures are delineated that do convey

* Gen. xiv. 13. † Ib. xi. 28. ‡ Judith v. 6. § It is probable letters came from *Noah*, who was Fohi. *Shuckford*, vol. i. p. 236.

|| Universal History, vol. 1. p. 30. Camden Brit. p. 204.

the idea of *lines* or roads leading to *circles* of habitation. Compare fig. I. and fig. II.

Virgil's ode of Silenus, or *Noah*, is called by Dryden *his master-piece*. In the 6th Pastoral we have the substance of the song of Silenus, wherein he related,

"How seas, and earth, and air, and active flame,

"Fell through the mighty void ;——— and

"Whatever songs besides the Delphic god

"Had taught, the *lau-rels*, and the Spartan flood,

"Silenus sung."——

"He taught the use of the *lar-els*;" *lape*, or *lar*, in *Sac-fon* signifies a system; † *lap* 7 *robparcnyr* is the *Urim* and *Thummim*: ‡ which words, investigated, do signify the *holding fast a true system*. From the word *lar*, which signifies a *first line* or *branch*, we have the current English word *learning*, or *LAR-N-ING*; which, *Silenus* appears to have taught by the *lar-el* branches: it follows in the same pastoral,

"——— And every *VOCAL* tree,

"And all the *fylvan* reign shall sing of thee."

What can be meant by a *VOCAL* tree, except that branches of trees were used, instead of sounds, to express *ideas*?

L 2

But

† Somner Sax. Dict. *lap*. *lape*. *læpe*.
vit. viii. 8.

‡ Thwaite's Sax. Pentat. Le-

But we find Silenus, *Noah*, actually in possession of *branches* formed into a *circle*, when his attendants, desiring to hear his communications of knowledge, constrained him to sing his historical song, by binding his hands :

“ His garland they unstring, and bind his hands.”

§. II. From the application of *branches*, or *rods*, or *staves* of trees, to communicate knowledge, we may attain a pleasing investigation of the darkest passages in the writings of the antient poets, which were purposely disguised by the Greeks, such as Romulus's † lance taking root, and budding.---The vocal groves, that are ever full of verse.---Æneas's household gods.---The *laurel*, that grew near the altar, whose *boughs* encompass'd round the household gods.—The cypress by long religion kept.---The relicts and the bands ;---(a *band* is a *circ-el*.)—The plant Æneas pulled, near the altar in Thrace.—The *branches* and *wreaths* delineated on the antient altars.—The prophecies Phœbus taught

“ From his own TRIPOD, and his holy TREE.”

The wreaths, *circles*, worn in different ages by different degrees of people ; and why the vulgar people at Rome were forbidden to wear any *rings*, (*circles*.)—The writing used at Æneas's games.—The shooting at the dove, on the top of the mast.—The crown of *olive*, and the *wand*, (*rod*) or charger Æneas bore on the deck of his ship.—The *tree*

† Dryden in Life of Virgil, Past. viii.

the doves shewed to Æneas.—The Sybil's concealing a *shining bough* within her vest, and fixing that *bough* for the attendants to sing and dance around it.—The rehearsal of ancient history by Anchises to his son Æneas; and Brutus renewing the *rods*.—The plant of *lar-el* found by Latinus.—The divining wand of Picus.—The olive branch of Æneas.—The *wreath* and song of Evander.—The scepter (*rod*) that shot forth branches.—The *sac-red olive* tree, whereinto Turnus drove his lance, and could not get it out, till assisted by Venus.

By the same application we may unravel many passages in the writings of Ovid, viz. The *ring* and *staff* of Mercury.—Minerva's *olive* being preferred by the gods to the horse of Neptune.—Penelope's web.—Niobe's children.—*Letters* worked by Philomel.—Medea's collecting *herbs* from various countries, putting them into a cauldron, and stirring them with a *stick*, that turned into an *olive-branch*.—Theseus finding his way out of a labyrinth by a *line*.—Hercules destroying the Lybian giant; and the Augean stable (of ignorance) cleansed by *Alpheus*, ALEPH.—Eriſichthon's cutting down an oak.—Latona's being delivered of Apollo and Diana, leaning upon an *olive* tree and a *palm* tree.—The *first-fruit* oblations to Ceres and Vertumnus. — Jupiter and Mercury treated by Philemon and Baucis with *olives* in *Phrygia*. Also that remarkable incident related by *Eustatius*,* of Homer's having been

* He was archbishop of Thessalonica, and a commentator on Homer; he wrote A. D. 1161.

been brought up by a daughter of *Orus*, priest of Isis, from whose breasts honey dropped into Homer's mouth. the night, the first sounds he uttered were the notes of *birds*; in the morning he was found playing with nine doves in bed.

The oracular doves of Dodona. — This fable appears to have been founded upon the fact of *Noah's* sending forth from the ark the *raven*, and the *dove*; the latter brought the *olive* branch, which was afterwards called *vocal*, because by its application to express *ideas*, it made known historical truths. These, with other pieces of the most early history, appear upon the cover of the *vase*, mentioned in the plate, fig. 9.

The vocal reeds (RODS) that published the deformity of Midas, (*Mid-as*.)

The metamorphosis of Daphne into a *laurel*.—Syrinx into a reed (ROD).—The sisters of Phaeton into *trees*.—Leucothoe into a frankincense ROD.—Twigs into coral.—Philemon and Baucis into *trees*.—Dryope into the lotus tree. — Iolus into a youth.—Ol-en-us and L-eth-æa into *trees*.—Orpheus, Eurydice, and Atys into a pine tree.—Cyparissus into a cypress tree.—Myrrha into a tree.—Adonis into an *anemone*.—Mint into the herb mint.—Apulus the shepherd into a wild olive tree, and Romulus's spear into a cornel tree.

§. 12. The institution of a *strait* and a *curved* branch to represent the ideas of a *line* and a *circle*, and the application of both, the *idea* and the *matter*, to radical know-

age, (primordially common to all men) accounts for the universal regard paid to branches of trees by all nations.

The sacred writings, and those of the poets, seem to determine the sort of tree* that was *first* used for this purpose; but other trees, or branches of them, appear to have been applied to the same uses, in nations and times very remote from the first.

The *olive* may be fairly presumed to have been first used, because of the preference given to it in all writings † sacred and profane. As the nations migrated, they came into climates where the *olive* was not to be found; and therefore they appear to have applied branches of other species of trees to the purposes of communicating the knowledge and history they had acquired. The fable of Medea's collecting herbs from different countries, putting them into a cauldron, and stirring them with a *stick*, (*rod*) that turned into an *olive-branch*, seems to confirm this conjecture. In the choice of trees for this purpose they preferred those that had properties similar to the known properties of the *olive*, either with regard to its verdure, or to its *form*: thence the honors paid to the cedar, box, cypress, lote, myrtle, fir and pine: thence also the Druids veneration for the *mistletoe*, the leaf whereof is, nearly, in shape and colour, like the leaf of the wild *olive*; which, being propagated

* Compare Sect. 5. and Sect. 7. with Sect. 9. of this Chap. † Ibid.

pagated by the *ring* dove's inserting its seeds into the bough of a tree, suggests its alliance, under such circumstances, the *ol-ive* branch at the Deluge. The name, *mistletoe*, declares its being a substitute: it doth not tell *perfectly* what its antitype (the *ol-ive*) would have told; but it doth *intimate* to the people what the olive was designed to tell more perfectly.

The prophet Isaiah* seems to allude to the practice of forming *symbols* from trees to express *ideas*; when, speaking of the future glory of the MESSIAH'S universal church, he prophesies that GOD will plant, in the wilderness, the *cedar*, the *shittah*, the *myrtle*, and the *oil*; and in the desert the *fir*, the *pine*, and the *box* together; that the people may *see*, *know*, and *consider* together: it is to be remarked, that by *shittah* is generally understood the *larch*; reject the *l* from that word, and we have the radical *lar-c*, which signifies the *identical branch*, whence *lar*, or true knowledge, is derived.

To the above testimonies we add, that the *Chinese* do not aver their characters or symbols to have been derived from trees, and they call such *symbols* KEYS!—to what, but to knowledge? for *keys* are introducers to, and discoverers of, hidden things: analogous thereto Sir James Ware† calls the Irish symbols *virgult characters*; possibly from *virga*, which signifies a *rod*, twig, branch, and also the caduceus of

Mercury

* Isa. xli. 19, 20. compare with Zeph. iii. 9. and with Ch. ii. §. 2. of this work. † Antiq. p. 18.

Mercury: accordingly, the OGUM, whereby the antient Irish communicated knowledge, is compounded of the *line* and the *circle*, as is also the European caduceus. See fig. 4. and 5.

The power of the *essential forms*, being thus known in China and Europe, will cease to be an object of admiration, if we consider those first principles as having been taught to all, by *Noah* the parent of the human race, whom the *Chinese* call *Fohi** and *Jas*: The word or sound *Ja-s* doth signify a Saviour, analogous to the Hebrew *yw* whence *Jos-ua*, and the Greek *Jes-us*. The writer hath in his possession the *Chinese* idol, called a *Jas*: in one of his hands is a *ring* of gold, and in the other a *rod*, being the *essential forms* or symbols of *OI*, or *all*; all science, knowledge, government, and power; which symbols are the same as European princes were invested with, † according to *antient custom*: nor can we but conjecture, that the *OI* was the *palladium* *Æneas* carried into Italy; and that the people of Argos boasted to have in their possession. ‡ Finally, the *I* and the *O* are the *essential forms*, or the Εἶδος: The branches, rods, or staffs, whereby those *forms* appear to have been symbolized, was the *matter*, or ῥαῦ; which word signifies not only “*wood, or branches*,” but also “*store of matter collected and digested together*,” and also a *work*,

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or

* Web on Prim. Lang. p. 54. Shuckford, vol. I. p. 236.

† Ch. i. §. 6.

‡ Pausanias in Corin.

or writing. The former word Εἶδος signifies a “*form, similitude, image; a beginning of a stock or sort;*” and a part of, as the impression on coin is part of, and essentially necessary to its currency; therefore our *essential forms* appear to be the Εἶδος Εἰδων, the *form of forms*; the line of beauty, and of deformity too: They are *bea-ti-ful* in themselves; by a just proportion and commixture of their parts, Hogarth formed his *l-in-e of bea-ty*; but a disproportion of their parts produces deformity. Abstracted from the *essential forms*, neither *matter*, nor *ideas of matter*, can exist: those two *elements*, by the immutable laws of nature, do radically and essentially exist in all forms, symbols, or letters; whence, as from a first principle, they are generated, and into which they may be resolved: *radical* words were compounded from the *sounds* that expressed the parts of those *essential forms* at first, and they may be resolved into them again by decomposition. The reader may receive some pleasure by comparing this section with that excellent *philosophical inquiry concerning language*; HERMES, B. iii.

C H A P T E R V.

Of the Progress of Knowledge, by the ESSENTIAL FORMS, or Symbols, from Noah to the Christian Æra; including Part of the History of Noah, Terah, Abraham, Haran, and Joseph. Of the Origin of Idolatry, and of the Teraphim. Of the Chaldean and Egyptian Learning. Of Peleg and his Descendants the Pelasgi. Of their Descendants the Etrurians. A brief Scheme of Chronology from the Pelasgians to Christ. Of the Confusion of Tongues, and of the Dispersion of the People from Babel, prior to the פלג or local Division of the Earth.

S. I. **M**YTHOLOGISTS of different nations have perplexed true history by giving different names to the same person, on account of different actions, relations, or occurrences in his life: hence the several names for NOAH (*Saturn, Bacchus, Hercules, Er-c-ol-e, Osyris, Priapus,*

Priapus, Deucalion, Silenus, Fobi, Jas, Ol-fader, Janus, Rad-a-man-ibus, I-ol-us and Pan) are all descriptive of *Noah* under different circumstances in his life and history as would be very obvious, if the nature of this essay permitted a radical and historical investigation of those names.

We have seen *Noah*, under the name of *Silenus*, in the possession of branches formed into a * *circle* or garland; we have seen him teaching the use of the *lar-els* and singing the historical songs: we have seen him, under the name of *Hercules*, cleansing the Augean stable (of *Ignorance*) by the help of *Al-phe-us*, (the first delineation of the symbol of migration:†) hereafter we may trace him through the works of Homer, and the succeeding antient poets, whose writings not only record *Noah* in his different characters and employments, but contain also the knowledge of our *l-in-e* and *cir-c-el*, *rod-els*, or *branches*, which appear to have been communicated from generation to generation, through the darkest ages of heathenism, from the deluge to the Christian æra; a period that contains 2348 years, according to the chronology of Dr. Blair and other eminent writers on that subject.

The application of the *line* and the *circle*, as delineators of the migrations and settlements of the Antediluvians, has been considered in the Antediluvian *Aleph*;‡ and the use of branches and boughs, (or of rods and staffs made from them) to express both those ESSENTIAL FORMS, hath been

* C. iv. §. 10.

† Fig. 11.

‡ Chap. ii. §. 5.

been also briefly considered.* The *essential forms* expressed by branches, suggests in what sense a *tree* may be called the *tree of knowledge*, of *all knowledge*, *good and evil*; but the nature of *this* essay will not permit us to pursue that thought.

Noah perfectly knew the powers of the ESSENTIAL FORMS, when applied to the history of migrations and settlements, and also to arts and sciences: he was *perfect* † in the *sciences of geometry* and astronomy, which could not have been acquired without a knowledge of the powers of the *line* and the *circle*, the apparent radix of the antient Chaldaic, and the European *symbols* or letters; though *their* formation into *words* was not then necessary, by reason of the longevity common to men in those ages ‡

Noah's father, *Lamec*, was 56 years cotemporary with Adam: Noah was born *only* 126 years after his death, and died only two years before the birth of Abraham, who being cotemporary with Shem 151 years §, may have learned from him, and also from his father *Terah*, (with whom he lived in Chaldea) the history of the creation; the fall of man; the confusion of languages at Babel; the dispersion of the PEOPLE by the *deluge* or division of the earth; the establishment of the kingdom of SIC-YON 259 years after the deluge; and also the use of the *line* and *circle*, those *essential forms*, primarily known by all the

* C. iv. † Josephus, C. iii. ‡ C. iii. §. 3. § Shuckford, v. i. p. 159

the sons of Noah, but especially by the Chaldeans the descendants from Shem, among whom Abraham lived 75 years.

A knowledge of the powers of the *essential forms*, and their applications to the sciences of astronomy, geometry, numbers and letters, may naturally have led the Chaldeans to an idolatrous veneration for those *forms*. Abraham knew as much of science as the Chaldeans; yet he adored not *science* or the created *essential forms*, but the GOD of knowledge, the CREATOR of the *rad-ic-es* of science: HE therefore commanded Abraham to leave Chaldea, and to go into Canaan: before his departure, he is said to have thrown the Chaldean * *im-ag-es* into the fire; his brother Haran to have been burnt in endeavouring to take them out of the fire; and his father Terah to have been converted, by Abraham, from his erroneous regard to *im-ag-es*.†

Those images we conceive were *ræd-els*, the compendiums of science, knowledge, and letters; the l-in-e and the cir-c-el formed by branches of trees; and that they were called תרפים Teraphim.

§. 2. Abraham departed from Chaldea, with all the knowledge he had acquired in common with other Chaldeans, and probably much more: on his passing the river Euphrates to go into Canaan, about 427 years after the deluge,‡ he is said to have received *symbols* of record,

* Univ. Hist. v. i. p. 300. † Epiphan. advers. Hæres. Lib. i. p. 7. 8.

‡ Blair's Chron.

that differ but little in their form from the Chaldaic in fig. 1. which symbols are therefore called by antient writers, "*the passing of the river.*"* From Canaan, Abraham was driven by famine to Egypt, where he taught † the Egyptians the knowledge of numbers and astronomy: both those sciences depend upon the knowledge of the *circle*, and are therefore called in the antient Sac-fon tongue *rim* craft and *circol* craft; a *rim* is a *circle*:‡ the difference in those words is only this; *rim* denotes the lower horizon, or *circle* of the earth or sea; *circol* denotes a sphere, or the upper horizon: the word *circol craft* was used by the Sac-fons, to express both astrological and mathematical knowledge. §

§ 3. Though Abraham was called out from Chaldea because of his attachment to the true worship of GOD, it doth not follow that no true worshippers remained in Chaldea: probably there were; and it may have been for that reason Abraham sent his servant thither to obtain a wife for Isaac; or it may have been because the Chaldeans were most eminently acquainted with the *essential forms*, and with their primordial use in science and knowledge. For the same reason, Jacob, the grandson of Abraham, appears

* C. Agrippa, de Occult. Philos. lib. ii. p. 149. and lib. iii. p. 274. Ravis on Orig. Tongues. Wanley's MS. in Brit. Mus. No. 6030, 6461, 1921, 480. These Alphabets will be inserted in the larger work.

† Joseph. C. viii. ‡ Ch. iii. §. 4. § Somner's Sax. Dict. The Chinese *abacus* (or *swampam*) fig. 3. is manifestly formed upon the same principles.

pears to have married Rachael, the daughter of Laban the Chaldean, about 589 years after the deluge.

Joseph, the son of Jacob, was born in his grandfather Laban's house in Chaldea, about 633 years* after the deluge. Joseph was pious, wise, and learned: he acquired knowledge in Chaldea, and, in imitation of Abraham, must have instructed the Egyptians therein; for Pharaoh would not have called him a *revealer of hidden things*,† if those things had been perfectly known to the Egyptians before Joseph went into Egypt; nor can we conceive of his having been called so, *merely* for his interpreting Pharaoh's dreams; nor could he have revealed *things* more important to the general welfare of mankind, than the *essential forms*, the *line* and *circle*, the undoubted radix of astronomy, astrology, geometry, geography, arithmetic, and *symbols* (or letters.)

Upon this idea, we form a rational conjecture, that the *images* (according to the Chaldee translation, or idols, according to the Greek) which Abraham threw into the fire in Chaldea; and also those, that Rachael stole from her father Laban, the Chaldean, were the "YAH or *matter* ‡ of the *essential forms*, the *pæd-el* formed into the *line* and the *circle*; for the word *Image*, or *Teraphim*, is rendered in the Chaldee and Greek, *images*, *idols*, and also "*declarers* § of *manifesters of hidden things*." Such are the "YAH and the E'IAO the *ESSENTIAL FORMS*; which, probably, were the *PAL*

LADIUM

* Blair's Chronol. † Ainsworth on Gen. xli. 45. ‡ Hermes.
§ Ainsworth on Gen. xxxi. 19.

ADIUM Æneas carried into Italy, and which the people of Argos also gloried in* the possession of. The word *age*, analyzed, doth signify a *circle* that *endures*: IM, a *circle*; AGE, or AYE, *duration*. The *horizon* having been received, in the earliest ages, as the most general and *encompassing* object of sight; the *circle*, or symbol of the *horizon*, became the *radix* of the word that signifies every representation of every object, generically: thence, IMAGE is synonymous to IDOL, and to TERAPHIM; each of them is a “*declarer of hidden things*.”

§. 4. Moses, who excelled in knowledge,† science, and letters, was commanded to prohibit the conformity of the Israelites to the customs and worship of the תרפים Tera-
phim of the nations; and he appears to have suffered the Jews to neglect cir-cum-cision in the wilderness, because they should not regard the cir-cle, the badge of the Gen-
tiles; notwithstanding circumcision had been a primordial rite commonly used by both Jews and Gentiles. A strict adherence to the same precept, appears to have caused the rejection of the circles from the Chaldaic symbols;‡ which
N were

* Pausanius in Corinth. Shuckford vol. i. p. 352. † Acts of Apost. C. vii. v. 12. ‡ That the antient Hebrew alphabet was not written in the present Hebrew character, has been abundantly proved by Scaliger, Casaubon, Grotius, Vossius, Bochart, Brerewood, Capellus and Walton: the Rabbins, Talmudists, Christian Fathers, Origen and Jerom, believed they had undergone a change: Jerom asserts it in Præfat. ad Lib. Regum; and Irenæus says, *Ipsæ antiquæ & primæ Hebræorum literæ & sacerdotales nuncupatæ, decem quidem sunt numero.*

were imitated, in other respects, by a FINGER upon the tables of stone at Sinai. A diligent attention to the general form of the Chaldaic and Hebraic characters in fig. 1. will evince the truth of this observation.

§. 5. The *circles* being the peculiar badge, or symbol, appropriated to the Gentiles, it would have been inconsistent with the wisdom of the DIVINE BEING to have permitted the Jews to continue the use of the *circle* in their historical symbols: for such a continuation may have tempted them to have sought a residentiary boundary of habitation in the wilderness; whereas the design of Providence was, that they should have no *circle* of habitation till they come to the land of promise. It may also be remarked, that, from the destruction of Jerusalem to this day, the Jews have no *circle*, or *boundary* of habitation, but are scattered among the nations or *circles* of the earth: they are “*without king, without a prince, without a sacrifice, without an ephod, without a teraphim,*”* without an IM-AGE, i. e. without *enduring circles*: they have not the knowledge of the *circle* as the primitive CIRC or round form of assembling, either for civil or religious purposes, or the knowledge of the *circle* as the radix of science and letters. The word *teraphim* תְּרָפִים signifies an idol, an image, a manifest, declarer, a representation, similitude, pattern, proportion, a place where men assembled, and asked counsel; and also

* Hosea, iii. 4.

standing: in this sense *only*, the prophet's words are denunciative. The common acceptation of the denunciation contradicts itself: for, to be without the object of idolatry is blessing, not a *curse*: but to be without the knowledge of the *circle*, as the radix of the antient form of assembly, of science and letters, is a *curse*; and, as such, it appears to have been denounced.

§. 6. The knowledge and use of the circle having been prohibited to the Jews, we must henceforth seek for it among other descendants from *Pelec*, in whose days the earth was divided: He was not only the ancestor of Abraham, who lived in *Chaldea*,* but also of the people who were called *Pelasgic* (*Pe-leg-is-ic*) from their ancestor *Pelag*, in whose name they gloried, and therefore handed it down to posterity, by calling their king *Pelasgus*, who was king of *Sic-yon* 266 years after the death of Moses:† That kingdom had continued about 1000 years, when, suddenly, it seems (by the accounts of chronologers) to have disappeared. Dr. Blair says, the kingdom of *Sicyon* ceased 1260 years after the deluge:‡ it doth not appear probable, that a great kingdom should have been suddenly annihilated; but, as the *Pelasgi* were a maritime people only 30 years

N 2

after

* Eusebius asserts, the Chaldeans and Hebrews *alone* were possessed of true wisdom. Ch. iv. §. 10. Camden calls the Chaldean, the *Mother of Languages*, but doth not say why, Brit. p. 204. And Shuckford, vol. i. p. 116. mentions other antient and good writers, who were of the same opinion. † Blair's Chron. ‡ Ibid.

after the cessation of the kingdom of Sicyon, that occurrence seems to suggest, that the Pelasgi rejected the name of Sicyonians, and assumed, or rather re-assumed the name of *Pelasgi*, to commemorate their ancestor *Pe-leg*; and *Pelasgus* became king of the *Pelasgi*, as his ancestor *Sic-yon* had been king of the *Sic-yon-ians*; which word signifies migrators, SEC-ERS (*seekers*) whereof we shall have occasion to say more in Chap. vi. §. 3.—That name evidently alluded to their former unsettled state; as the name of *Peleg* did to their great progenitor פֶּלֶג the divider, *seeker*, and migrator.

The Pelasgic symbols (or letters) were only 13 in number, and are said to have been received by the *Etruscans*, or rather retained by them; for that people appear to have been of Pelasgic extract: their symbols are delineated in our plate, and the powers of them are perfectly reconcileable to the powers of our *radicals*.

PELEG, the father of the Pelasgians, doubtless, received from Noah, § with whom he was cotemporary 239 years, the history of the creation, fall, deluge, and whatsoever related to the worship of the true God, to sacrifices, and oblations of first-fruits; also the use of the *essential forms*, and their application to science and symbols: nor can we suppose, that any of Noah's off-spring were not acquainted with

* Nine hundred and ninety-eight years after the deluge. Blair's Chron

† Univ. Hist. vol. xvi. Ch. i. §. 2. § Ch. iv. §. 10. Note on *Silennus*.

with those general principles of instruction. The origin of the 13 radical symbols are in themselves so obvious and natural, that all mankind may easily understand them, and be induced to subscribe to their simplicity and utility.

The Pelasgians had primordial characters long before the Romans were a people: those symbols (falsely called Roman) were the antient Greek, which were communicated to the Etrurians by the Pelasgians, when they were driven out of Greece by the Hellens. Pliny says, "the antient letters of the Greek were the *same* as the Latin;" and Tacitus asserts, "the forms of the Latin letters were the *same* as the oldest Greek."*

Pelasgi, appears to be a general† name for those migrators who divided and migrated in obedience to the divine command, "*fill the earth.*" The sons of פלג were פלגים *dividing ones*, who afterwards acquired different names from their different settlements, viz. Celts in the West and South-West; Scythians in the North and North-West; Phrygians, Lacedemonians, and Trojans, in the central parts of the globe.‡ Eustathius, the commentator on Homer, called the Pelasgians DIVINE, because they *only* preserved their letters. Dionysius Halicarnassensis mentions an inscription on a pillar in the Temple of Diana at Rome, remaining in his time, in *Latin* letters of the same *forms* as the Greeks *antiently used.*

* Pliny, lib. vii. Ch. 56. and 58. Tacit. Ann. lib. xi.

† Rem. of Japhet, p. 82. ‡ Ib. p. 102.

used. §— Those *forms* having the same powers as the radicals we derive from the *essential forms*, || we have the utmost reason to acquiesce in the *truth* many have asserted, but not investigated, viz. “ *all alphabets are derived from ONE.*”

§. 7. The *Pelasgi* were a maritime people 232 years before † the *Phoenicians* acquired a maritime power in the Mediterranean sea. Knowledge is spread by commerce: though all the nations of the earth, primordially, knew the first principles of science from their ancestor *Noah*, yet those first principles were received and improved *more* by some nations than by others. A little attention to chronology and history will discover to us the probable means whereby the knowledge of primordial TRUTHS was handed down to most of the inhabitants of the earth, by different persons of different nations, and at different periods of time: it may also appear, that from the time the *Pelasgi* became a maritime people, to the birth of the glorious MESSIAH, there did not pass one century without a person of known eminence, by whom all primordial knowledge may have been communicated to succeeding ages.

The *Peleg-if-ic*, or *Pelasgic* nation appear to have early obeyed the divine command, “ FILL THE EARTH;” ‡ and to have migrated by land and sea, for they were a powerful maritime people 1290 years after the deluge. In the course

§ Dion. Halic. Antiq. lib. iv.

Etruscan Table.

* Wife's Enquiries, p. 124

|| Compare the Radical and the

† Strabo lib. vii. p. 327. lib. xiii. p. 621. Herodot. lib. i. §. 56. Wife's Enquiries, p. 14.

† Blair's Chron.

of that time, it is probable, they mixed with the posterity of Japhet, who also obeyed that command, as Noah had foretold; "*God shall persuade Japhet to enlarge,*" i. e. migrate.

Of these nations (so united in their purposes of migration) those that migrated to the South and South-West of Europe, were called *Celts*, i. e. a selected or *chosen branch*: analogous to which idea, the Hebrew שבט *sebat* signifies both a *rod* or *branch*, and also a *tribe* or *community*: Those that went to the North and North-West were called Scythians, i. e. *Shot-out-ones*, whilst those that spread themselves in the center of Europe preserved their name of *Pelasgians*, whereof they were for a long time very tenacious; as they were also of the religion, laws, customs, and history they had received from their ancestors; who having exchanged their name of *Sicyonians* for that of *Pelasgians*, some of their descendants improved upon the novelty, by again exchanging the name of *Pelasgians* for that of *Etrurians*, for which they were detested by the Scythians: yet the *Etrurians* persevered in their attachment to the letters and language of their ancestors, after they had lost the name of *Pelasgians*. Their defection operated in the declension of their civil power, and the loss of their language: thereto the Roman succeeded, which was a mixture of various dialects, * all derived from the *Pelasgic*, but corrupted by the *Oscans*, *Sabines*, *Samnites*, and other nations; which in process of time

* Wife, p. 119.

time became blended with the Greek, another branch of the Pelasgic, or Etruscan * tongue, of which *Linus* is called the *refiner*; and is also said to have written the exploits of Bacchus (Noah) in *Pelasgic* letters, about 1067 years after the deluge and 1281 years before Christ. Orpheus, Pronapides, (Homer's master) and Thymætes, did the same. †

§. 8. The probability of symbols having been handed down to posterity, from the *Pelasgi*, may appear by recollecting that Apollo's oracle was transcribed by Orpheus, Homer, Apollonius Rhodius, and Virgil, § whose writings contain many confirmations of the Mosaic history. *Cadmus* used letters in Greece 855 years after the deluge, which was only 435 years before the *Pelasgi* became a powerful maritime people: during that time, it is probable, they were increasing in knowledge, having learned the application of the *essential forms* to science and letters from their ancestors, and knew both the Γ_{AH} and $\text{E}^{\text{IAO}}\Sigma$, the *matter*, and the *form* of the *palladium*, as well as *Cadmus*; notwithstanding, they may have learned the art of combining both *sounds* and *symbols*, to express complex ideas, from him.

The following sketch of chronology, from the time the *Pelasgi* were known to have been a powerful maritime people, to the Christian æra, may evince how the knowledge of letters may have been handed down to posterity, both

* Scip. Maffei Orig. Etruf. & Latin. p. 63.

† Diod. lib. iii. Chishull in Inscip. fig. Cap. iii. Wife's Enquiries, p. 113.

§ Dryden's Notes on Virgil; and Æn. iii. v. 925. Æn. ix. v. 160.

both to the Jews and the Gentiles ; for which reason the several occurrences are placed in the order of time, wherein they appear to have happened.

YEAR OF DELUGE.

- 1290 The Pelasgi, the descendants from *Peleg*, became a maritime power.
- 1356 Solomon finished his palace.
- 1422 Homer cotemporary with *Lycurgus*, the king and law-giver ; who published Homer's works.
- 1435 Hesiod (cotemporary with *Elisha* the prophet)* his cosmogony confirms the Mosaic system.
- 1464 *Lycurgus* established laws.
- 1590 Nahum, *Isaiah*, *Micah*, cotemporaries.
- 1613 *Eumelius*, the poet, at Corinth.
- 1673 *Terpander*, the poet.
- 1724 *Scythians* invade *Medea*.
- 1725 *Draco* established laws at Athens ; cotemporary with *Jeremiah* and *Zephaniah*.
- 1741 *Alæus*, the poet.
- 1742 *Jonah*, the prophet ; *Nineveh* destroyed ; *Ezekiel* cotemporary.
- 1763 *Æsop*.
- 1790 *Daniel*, the prophet, cotemporary with *Solon* the law-giver : he informed *Plato* of the *פלג* or division of the earth.

O

1822 A

YEAR OF DELUGE.

- 1822 A public library at Athens; Pythagoras, Simonides, and Anacreon, cotemporaries with Haggai and Zechariah.
- 1849 Pindar, the poet.
- 1878 Anaxagoras, the philosopher.
- 1892 Nehemiah, the prophet.
- 1903 Herodotus read his history at Athens.
- 1912 The Old Testament prophecies ended by Malachi.
- 1935 Archelaus, king of Macedon, the patron of learning.
- 1959 Plato, the divine philosopher; who was told by Solon of the division of the earth, and being well acquainted with the power of the *essential forms*, caused (in imitation of Pythagoras) the famous inscription to be placed over the entrance of the schools, where the youth, *especially*, studied their mother tongue, ΜΗΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ:
 "If thou art ignorant of geometry, presume not to enter here."—What is geometry, but the division of the *circle* by the *line*?—The *essential forms*, radical to all knowledge, science and letters; the *palladium*, the ῥΑΗ and Εἶδος.
- 2048 Euclid, the mathematician.
- 2061 Zenodotus, librarian at Alexandria.
- 2064 Septuagint translated.
- 2068 Philetus of Cos, the poet and grammarian.
- 2080 Berosus, the Chaldean historian.

2086 Timæus,

YEAR OF DELUGE.

- 2086 Timæus, the historian; he relates the division of the earth by the Atlantic.
- 2087 Manetho, the Egyptian historian.
- 2098 Parthians revolt, and began their Arfacidæ, *ar-fac-i-dæ*; —probably the *Sac-sons* were from them.
- 2181 A library, carried from Macedon to Rome.
- 2182 Terence, the poet.
- 2205 Appian, the historian.
- 2318 Egypt a Roman province; Diodorus Siculus, and Strabo, cotemporaries.
- 2328 Ovid—who hath wrapped a true system of knowledge in a wretched system of mythology.
- 2335 Augustus, the Roman emperor, who destroyed a library of 2000 books, reserving only the Sybilline oracles.
- 2348 The glorious MESSIAH, and Saviour of men, born and manifested in their likeness.

§. 9. Here it appears necessary to remove a common prejudice, by a retrospective view of the confusion of language at Babel.

Historians generally agree, that the confusion at Babel happened *after* the expiration of one hundred years from the deluge; in which time the family of *Noah* must have increased, under the especial blessing of ALMIGHTY GOD, to a very great number of persons *; who being immediately under *Noah's*

O 2

patriarchal

* Willet. in Exod. xii. Bp. Cumberland Orig. Gent. Antiq.

patriarchal direction, (whose mind was influenced by the highest
 * regard to the first postdiluvian command of God, “*fill the earth* ;”) did migrate in several colonies, during the course of time between the deluge and the confusion of tongues : that period seems to have been the golden age, wherein the Greeks represent Saturn, *Noah*, to have lived in peace and rural happiness, but not idleness. † The antients judged those to be heretics, who did not assent to Noah’s having divided the earth among his sons *before* they went to Sinaar, ‡ and in the beginning of Peleg’s life ; but the second division by the earthquake was near the time of *Peleg*’s death, which happened about || the 340th year after the deluge ; in which time the number of mankind must have been prodigious, according to the calculations of Petau, Cumberland, and Whiston.

But, whether the *confusion* of tongues was at the *birth* of Peleg, in the 101st year after the deluge, ¶ or at any other period between *that* and the death of *Peleg*, it could be *only* a confusion, to *the builders* AT *Babel*, of *that* language which *all* men then spoke THERE, and in other parts of the earth also : the text says, Jehovah did THERE § confound the *LIP* of all the earth ; and from THENCE Jehovah scattered THEM abroad.—THERE, (at *Babel*) in contradistinction to

* Noah was *perfect*, Gen. vi. 9. † Virg. Geo. ii. ‡ Univer. Hist. vol. i. p. 358. Euseb. Chron. || Blair’s Chron. Allen’s Chron.
 ¶ The lxx. say, there were 531 years between the flood and Peleg : this diversity neither makes for, or destroys our hypothesis ; the reader will adopt which he pleases. § Gen. xi. 9.

to all other parts of the earth; and—THEM, (*the builders*) in contradistinction to other men, who had migrated to other parts of the earth.

So that the sense of the text appears to be, that all the inhabitants of the earth spake the same language, or pronounced with the same *lip*, or *lip sounds*, as the builders at Babel; whose language, or *LIP sounds*, Jehovah did *confuse* or *mix*; because *they*, the *builders*, refused to migrate and fill the earth according to Jehovah's especial command at the sacrifice immediately after the deluge; and, after that confusing or *mixing* their *LIP* sounds, Jehovah scattered *them* upon the face of the *earth*.

Two reasons may be offered to justify this sense of the text :
 1. GOD (who *cannot* bless in vain) had blessed *Shem* and *Japhet*, by his prophet Noah : the confusion of language 'is a curse, which the language of *Shem* and *Japhet* cannot therefore be supposed to have been affected by. 2. GOD *doth not determine, and fail to fulfill his purpose* :—There is a manifest similitude in the European tongues, and also in the Eastern, of sounds to express the same ideas, one as the other; therefore, if God had determined to confound the language of the whole earth, (which includes the descendants of *Shem* and of *Japhet*) HE must have failed in HIS own purpose; there remaining in the languages of *Shem* and *Japhet* an obvious similitude, * which could not have existed, if the languages that were spoken by them, had been confused to them; as certainly would have been

* Chap. iv. Sect. 7. *rod*.

been the case, if they had been confederates in the crime that occasioned the punishments of *confusion* and *dispersion*: that crime was a rebellious intention to prevent migrations, whereby THE EARTH might have been filled, according to the command of Jehovah.

§. 10. The text manifestly imputes the building of Babel to the sons of Ham, *Cush* and *Nimrod*; who were under the prophetic curse of Noah, for a behaviour which hath been already briefly considered.* Their rebellion and disobedience to the command to migrate, was followed by their resolution to attempt to build Babel: The consequence was, the confusion of the language or *LIP* of the sons of *Ham*; which appears to have been effected by a two-fold second cause, operating in a natural manner, which we may perfectly comprehend at this time; for the same cause will ever have the same effect, in proportion to the operation of the cause, whether that be supreme or subordinate.

One cause, or means, of the confusion of the language or *lip* at Babel, appears to have been the *confusing* or mixing the *lip sounds*; for *that cause* is pointed out by the text, and *that* alone will be found sufficient to produce an amazing effect.

By our Table it appears there are, at most, but thirteen *radical* sounds in language; and that three of them are sounds that must be founded by the *lip*, which are therefore called

* Chap. iv. §. 8.

called *labial* sounds: they are *m, b, v*. The unity of the *LIP SOUNDS* appears to have been recorded to attract our attention in a particular manner; as doth also the account of their *confusion* by *mixing* those *lip sounds*, at Babel; for THERE Jehovah confused the *lip sounds* that were spoken THERE, as well as by all the other inhabitants who had migrated upon the earth. The *lip sounds* expressed by *m, b, v*, are nearly a fourth part of the *radical* sounds in language, and are convertible in the current languages of Europe: hence, the Hebrew עבר * i. e. *over* for *over*; hence, also, *vene* for *bene*; *livertus* for *libertus*; the German *silber* for *silver*; and *habern* for *havern*, i. e. oats. The Hebrew language furnishes us with a remarkable instance of changing the *lip sound b*, for the liquid sound *l*, in the text that records *this confusion*: there the word בבל Babel, (babble) is also written בלל Balal: both words בבל and בלל are used in the same sentence, † and do both signify *confusion* by ‡ *mixing*—Of what, but of the *lip sounds*? Jehovah THERE confounded the *lip sounds* by *mixing* THEM; whereby they became convertible, and their power to express *ideas* being counterchanged by the ALMIGHTY, the speakers used such *lip sounds* as were *not* adapted to express their *ideas* of their wants: But the confusion was not effected merely

* Knollys translates this word by *trajicio*.

† Knollys translates בלל by *misceo, commisceo, permisceo, confundo, perfundo, conspergo*; mix, mingle, confound, shuffle together, trouble, do things out of order, without reason; and also to *confer*.

‡ Ains. on Gen. xi. 9.

merely by confusing or *mixing* the *lip* sounds, but by annihilating them: Some of the undoubted descendants from *Ham* (the Hottentots) cannot pronounce a *lip* letter; but speak, chiefly, by clashing their tongues against their palates, as also do the * Hurons: both of them have lost a fourth part of the number of radical sounds: the latter, notwithstanding their distance from the Hottentots, will be found, in the sequel, to have proceeded from one and the same stock, the accursed sons of Ham; some of whose off-spring have lost *all* the sounds of all the *lip* letters; others have lost only part of them; and others have substituted *liquid* sounds for *lip* sounds, as the Esquimaux in the North, and the Otahitee nations in the South, who cannot pronounce the *r*, but use the *l* in its place; whereby, if they intended to enquire for a *road*, they would ask for a *load*.

§. 11. The effects of changing one *lip* sound for another, (which is confusing by *mixing*) may be conceived of by an example. Suppose three men, A. B. C. to be working together in building an edifice: as they proceed in their work, A. may have occasion to use a *mall*; but by changing the *lip* sound *m* for the *lip* sound *b*, he asks for a *ball*, some round body; or by changing the *lip* sound *m* for the *lip* sound *v*, he asks for a *vall*; which may be understood to mean a *wall* or a *fall*, the *v* being radical † both to the *w* and the *f*. Either of these changes

* Universal Hist. vol. I. p. 354.

† See Table of Radicals.

the *lip* sounds would occasion astonishment, disappointment, and anger, among the persons concerned; anger would produce *stammering*, which we conceive to have been the *other* means whereby the corrupt pronunciation became still more *confused* and *mixed* in the utterance: stammering speech, effected by rage and anger, is an angry, impetuous, confused, *mixture* of sounds or words. Eusebius says, the Gods sent upon the builders at Babel *φωνήν*, “ a speech *various* and *tumultuously clamorous*.” * In such circumstances the person who wanted a *mall* would speak for a *b-b-b-b-bab-bal*, or a *v-v-v-v-vav-val*.

This confusion, by *mixing*, did not affect the *lip* or language of *all* men; but only *that* of the builders at Babel, who, before that attempt, spake the same *lip* or language that all other men did speak. This construction of the Mosaic text appears to have for its basis the attributes of the unerring deity, who cannot act inconsistently with HIMSELF: there is a manifest similarity of *sounds* and *ideas* in the European languages: ‡ They are *not* confounded; therefore God never purposed to confound them. This construction of the text is further confirmed by the history of the confusion recapitulated in the Book of the Wisdom of Solomon, C. x. v. 5.----“ *The nations in their wicked conspiracy being confounded, she (Wisdom) found out the righteous, and preserved him blameless.*”

P

§ 12.

* Eusebius, Prep. Gos. lib. ix. c. 17.

‡ This is exemplified in the word *rod*, C. iv. § 7.

§. 12. The obstinacy of the sons of Ham, and their building at Babel, operated (as all opposition to the will of God ever doth operate) to bring about what they wickedly and rebelliously opposed; it not only produced a confusion of the language or *lip*, but it caused an exertion of almighty power to scatter them upon the face of the earth, by cleaving the earth asunder, and separating them from one another. Whoever will observe the indented shores of Europe and America in a map of the world, on the polar projection,* will find the remains of this *diviſi*† division, this cleaving in the midst in *parts*, this separation, this division by water, this new acquisition of a distinct and separate community, to be most obvious to the sight and understanding.

Though this tremendous dispensation hath been little attended to, it doth not want vouchers for its reality; the sacred writings inform us, that it happened in the days of Pelec, who died 340 years after the deluge; and the circumstances attending it were such as have supplied matter for the finest descriptions of inspired and imitating poets. An attention to this dispensation may fix our opinion of the manner whereby *Africa* and *America* were peopled, and also prevent our being at a loss to determine whether the book of Job is an history, or poem whose foundation existed in the imagination of Job only.

* Such a map will be inserted in the larger intended work.

† This word is rendered by *divido, dissecō, findo, separo; partitio, divisiō*

Job records this tremendous occurrence as being attended by blackness, and a thick, cloudy, dark hemisphere; lightnings, and thunder; by a vibration of mountains, from right to left; by letting loose the *bond* of kings, i. e. the *circle* of dominion;) by a sending forth of waters from the womb or bowels of the earth, by a breaking up of the great abyſs; by causing the people to *err*, i. e. in speech; by the ALMIGHTY *scattering* the nations by his power, and directing or causing them to take to *way*: nor is this record of Job's, applicable to any other occurrence in sacred or prophane records: Hear him relate the history, which, in all probability, he had from *Noah* himself: speaking of God, he saith in chap. ix.

He removeth mountains—and they know not; he overturneth them in his anger. He shaketh the earth OUT OF HER PLACE, and the pillars thereof tremble.—He commandeth the sun, and it riseth not;—he sealeth up the stars.—He alone spreadeth out the heavens, and treadeth on the waves of the sea.

In the 22d chapter, Eliphaz the Temanite seems perfectly to have known the history of the dispersion, when he asked Job, in ver. 15.

“Hast thou marked the old way which wicked men have trodden, which were cut down out of time?—a flood was poured upon their foundations.”—The wicked who were thus cut down out of time, and the circumstances that attended their destruction, are particularised by Job himself in Chap. xxvi. ver. 5.

The *giants** are in anguish under the waters, together with their families. Sheol † (the deeps) are open before him and destruction hath no covering.

He stretched out the north over the empty place; ‡ and hangeth the earth upon nothing.

He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

He holdeth back the face of his throne, and spreadeth his cloud upon it.

He hath *compassed* || the waters with *bounds*, until the end of light with darkness.

He divideth the sea with his power, and by his understanding he hath smitten *through the proud*, (or rebellious.)

In the above record by Job, we have a description of the war with the giants, that hath been sung, admired

* The word רפאים which our translators have rendered "*dead things*," Mr. Scott renders *giants*: they are both right; *giants* signifies *rebellious-high-ones*; such as are in rebellion are *dead* to the *circle* of community; hence the phrase "*dead in trespasses and sins*."

† שֶׁוֹל is rendered by *vestigium*, a track, token, or mark of a thing; and by *vola*, a cavity or hollowness, as of the hand half open: hence, מַשְׁעוֹל a path walled on both sides: From this idea *Sheol* is called the *grave*. Scott on Job, Append. No. 2.

‡ Was not the northern part of the earth's orb separated from the main or continent, and the *Laplanders* and *Esquimaux* (part of the filthy, ignorant issue of *Ham*) separated from the rest of their rebellious brethren in the south, by this disruption?

|| From this phrase it is most obvious, that Job had the same idea of the (O) cir-c-el being a boundary, or limit, as we have.

and imitated by poets in after ages; and of those rebels being sunk with their families under the waters, whose depths were laid open by the power of HIM whose understanding defeated the purposes of the proud rebels at Babel, who refusing to migrate, the land they possessed was removed from under them. The Most High, in the punishments he inflicts, ever shews his righteousness by *Lex Talionis*.

The 8th verse of the 38th chapter, also, seems to allude to this tremendous occurrence :

“ Who shut up the sea with doors, when it *brake forth* as if it had issued out of the womb.”——This *impetuous breaking forth* is not applicable to the breaking up the fountains of the *great deep* at the deluge; for the flowing of those fountains, and the rain, continued forty days to accomplish the deluge; but this *issuing forth*, this *impetu ferebatur*, as the Seventy have rendered the word בָּנוּחַ * seems to be that, which accomplished the destruction of *Atlantica* in three days. †

It would be inconsistent with the nature of this essay, to give all the proofs of this great transaction, that may be collected from the sacred and prophane writings: the reader's knowledge and recollection must be exercised a little; therefore we shall only add a few of the many.

David,

* The same word is used in Daniel, vii. 2. The four winds of the heaven בָּנוּחַ strove (or rushed forth) upon the great sea. In their issuing forth they *strove*, or *contended*. † Plato in *Timæus*.

David, whose compositions abound with recollections of, and exulting meditations upon, the history of times prior to that wherein he * lived, seems to have alluded to this event, in Psalm lv. ver. 9. “ Destroy them, O LORD, and *divide their tongues;*” and when he wrote the SONG, Psalm xviii. he appears to have intended the commemoration of the history of the confusion at Babel, and of the *dispersion* by the *division of the earth*.

The earth shook, and trembled; the foundations of the hills moved, and were shaken, because HE was wroth.

There went a smoke out in HIS presence; and fire out of his mouth, devoured; coals were kindled by it.

HE bowed the heavens also, and came down; darkness was under *his* feet.

HE rode upon the cherubim, and did fly; yea, he did fly——upon the wings of the wind.

HE made darkness HIS secret place; HIS pavilion round about HIM, were dark waters——and thick clouds of the sky.

At the brightness of his presence, his thick clouds removed, hail stones and coals of fire.

The Lord also thundered in the heavens; the Highest gave HIS voice, hail stones and coals of fire.

HE sent forth HIS arrows, and *scattered* them; HE shot out lightnings, and discomfited them.

Then

* About 1260 years after the deluge.

Then the channels of waters were seen, the *foundation of the world* was discovered, at thy rebuke—O Lord! at the blast of the breath of thy nostrils. *

Ælian tells us, † from Theopompus, of a discourse between *Midas* the Phrygian, and *Silenus*.

“*Silenus* ‡ *above all* informed *Midas*, that *Europe*, *Asia* and *Lybia*, ought to be considered as islands, which the ocean wholly surrounded: that the part of the world beyond this, ought only to be esteemed the *continent*, as it was of an immense extent.”——*Is it not America?*

Plato, in *Timæus*, relates a tradition he had received from *Solon*, “concerning an island called *Atlantis*, which was larger than *Lybia* and *Asia*, from whence WAS (i. e. in past time) an easy passage to all the continent which was opposite:” (America) “That within the mouth or entrance

* This phrase, the *blast of the breath*, the rushing of the waters as the rushing of the four winds in the last section, intimates to us, that this desolation was effected by an exertion of the Almighty *רוח* or Divine Spirit. The *divine* power, that so confounded the *lip* or language of the sons of Ham, at Babel, is the same that operated upon the apostles at Pentecost, when the languages were given to enable them to teach the Gospel: by this power of the Spirit of Truth, an universal language may be restored. HE is the SPIRIT, by whom the prophets, and the apostles taught: HIS influence or operation may be seen and known by every man; HIS power being manifest in the consciences of all men, in whose faces it is so obvious, that the liar's countenance may be seen to accuse his *lips* of falsehood: this SPIRIT of truth is that divine, energetic, efficient power, whose absence is deprecated in our solemn assemblies, or cir-c-es, when they unite in this petition, “*Take not thine Holy Spirit from us.*”

† Ælian, Hist. Var. lib. iii. c. 18.

‡ Noah.

entrance of the ocean was a gulph with a narrow entry."

"That the land which furrounded the sea, called ΠΕΛΑΓΟΣ Pelag-os, WHERE THE DIVISION WAS MADE, might be called a continent: That there had happened a dreadful earthquake and inundation, which continued a whole day and night, when the island Atlantis, being overwhelmed, sunk beneath the ocean."

Some tradition of this event appears to exist among the inhabitants of *Otabitee*, or George's island, in the South seas; who have an opinion that "the greatest part of the earth, or main land, is placed at a great distance eastward; and that their island was broken off or separated from it, whilst the Deity, *Maw-we*, was drawing it about the sea, before he resolved upon its situation." The North American Indians, also, have a tradition that their fathers were separated from a vast continent in the East. The isles of Great Britain, and mount Teneriff on the island of Santa Crux, appear to be evidential fragments of this great disruption. *Bri-t-ai-n* signifies "*the enduring broken one.*"

The פלג or *division* of the *earth* by seas, arising between the different shores, is naturally delineated in the form of H. That aspirate* is, in power, a diminished A: its name in the French is *aush*, which gives a true *idea* of its origin: it is not an A perfectly, but it partakes of the properties of that *symbol*; it is an A-*ish* character. The English name

* Wife's Enquiries, p. 135.

name for H is nearly as we found *each*, and implies *one* of *two*: it is a symbol that is *divided*, or *each-ed*: those two names for that *symbol* appear to point out its origin, upon the general principle of letters being *symbols* of *CA-TI-ON*. A, the rad-ic-al of H, signifies a moun-ain, (most probably Ararat): by the radical symbol the history of the deluge, and salvation from it, appears to be represented: the הַא or division of the earth, by the Atlantic, was not so tremendous a dispensation as the deluge, but did in a great degree resemble it, as the H, or A-*ish*, doth the A: the perpendicular lines || are a natural delineation of two shores; and the —, or horizontal line from shore to shore, intimates their former union. The aspirate H was sometimes made H and sometimes* H: each of those semi-forms appears to have a reference to the occurrence attributed to it. It is further to be remarked, that *aw-ish* doth signify *water-ish*; and therefore both A and H appear to be historical symbols of the two most important changes the earth ever underwent by that element.

Q

Virgil

* T. OCTAVIVS THALLVSE VIBIA R-IODE
SAPPIENA LYC-INIS MATRIS
D. M. D. DIGITIO P-IARNACE
DIS MANIB. SACR. IVNIA PANNYC-IIS.

In this inscription the H occurs four times.——Fabretti Sylloge Inscript.
p. 195.

Virgil seems to allude to the history of this tremendous occurrence, in *Æn.* iii. ver. 525.

—————“ Th’ Italian shore,
 “ And fair Sicilia’s coast were ONE, before
 “ An earthquake *caus’d* the *flaw*, the roaring tides
 “ The passage broke, that land from land divides;
 “ And where the land *retired*, the rushing ocean rides.”

Many other testimonies might have been added from the antient poets, but they must be deferred.

We shall now endeavour to shew, that the several dispensations of the ALMIGHTY, in peopling the world, are represented to us in the *rad-ic-al* symbols of what we now call our Alphabet; which appear to be *historical* and *local* symbols, each of them conveying a distinct *idea*, yielding a distinct *sound*, and formed by distinct operations of the organs of speech.

CHAPTER VI.

Of the Powers of the RAD-ICAL Symbols; the Properties of the Primitive Language; and the Excellency of the English Sac-son.

§. I. **W**E have considered the $\gamma\Lambda\text{H}$ and $\epsilon\text{V}\text{I}\Delta\text{O}\Sigma$, the *matter* and the *form*, existing in our (næbely) *rod-els*, or *essential forms*, as having been primarily represented by extended and circled branches: such representations appear to have been perfectly known to the Sac-sons; for their word *kýnehelmar* (radically *ci-n-el-m-ar*) is translated by *ferta*, which signifies both a *line*, and a wreath or *circle*.* Many

Q 2

corroborating

* Alpnic Gram. de Numero.

corroborating examples of the application of *branches* to *symbols* or letters, are not only to be traced through the works of the heathen writers, but are also found upon a great variety of the Abraxas, mentioned by *Montfaucon*; and in the delineations upon the Isiac Table. Drawings from both will be inserted in the future work, to support the general idea: at present, a specimen only is offered in fig. 7. and 8.

The words *branch*, *rod*, and *staff*, convey to the understanding the *idea* of extent; for, of a *branch*, a *rod* or *staff* is formed: hence our Sac-son ancestors called the knowledge or science of letters *Stæf-cræft*, Staff-craft: the word *staff*, applied to letters, is very expressive; for it intimates, that letters derived from *rods* or *stuffs* are become the *props* or *supporters* of knowledge.

Of the RAD-IC-AL Symbols in the Table, in their Order.

§. 2. | the first *rad-ic-al* symbol, is a delineation of an extended *rod* or *staff*, in its natural state. We give it the pre-eminence according to the order of nature: | is the *symbol* of altitude, i. e. height and depth, or extension *from* one object *to* another: hence the Hebrew ל (lamed) which answers in power to our l, signifies both *from* and *to*: but which of the two *symbols*, ל or l, is most expressive of the *idea* intended to be conveyed by both figures, is submitted

to the reader ; who at the same time may recollect, that the best writers on language have said, (and our reason assents to the assertion) that the *primordial characters, or symbols of the primitive language, must have been most SIMPLE in their form, and most EXPRESSIVE of the ideas they represented.*

As the radical *idea* of the radical *symbol* | is that of *from* one thing to *another*, so the concomitant *ideas* also retain in them an affinity to the radical *idea* — Hence

The *symbol* | represents a sceptre, and denotes power, which, in its operations, reaches or extends *from* the SOVEREIGN *to* the subject ; or a *rod* (another name for sceptre) which extends *from* the sheriff, executively, *to* the people. The | or l-in-e represents a *ro-ad*, and a *ri-v-er*, that extends *from* one place *to* another. The symbol | represents a *branch* of a tree, which extends *from* the trunk *to-wards* the zenith ; and a *branch* of a family, which extends *from* one generation *to* the succeeding. The sound of | expresses, in Hebrew *El*, the name of the Most High God, whose power reaches *from* HIMSELF *to* all HIS creatures and all their actions : | also signifies a *rule* or *measure* ; thence our *ell* measure, or, as the Sac-fons called it, *ell-n*, that is, *ell-one*, or *one* formed from the *ell*, or long thing. The sound of the symbol | is uniformly the same in all nations, (whose languages were not *mixed*) and is formed by the tongue striking against the lower part of the lower gums, and rising *from* them *to* the upper part of the upper gums.

This

This *symbol* of extent, and the badge of executive power, appears to have been received in all ages, and by (nearly) all nations: hence, probably, the universal regard shewn to *staves* among the Druids, and of the *general* use of walking *staves*, which, were it not for some such primitive custom, would appear ridiculous, because useless, especially to young persons.

§. 3. ○ the second *rad-ic-al* symbol, is expressed by a *rod* or *staff* bended round. We give this the second place in the table, because it is as a *matrix* to all the other symbols, whence, or rather wherein, they are formed. ○ is the symbol of the horizon or boundary of sight, which, being the primordial boundary of sight to the first man,* became symbolic of a boundary of habitation to all succeeding ages, and still remains so. A *circle* conveys, universally, the *idea* of *circumscription*: hence the phrase, *the circle of acquaintance*. The *circles* of Germany are boundaries of different states or principalities: the *ring* is descriptive of the lo-c-al possession of any community, small or great, especially of a family; and, by ellipsis, it signifies the family itself: hence the Sac-son *mag-o-punc*, a kinsman, or one that was eligible to be adopted or received into the family, or *rinc* (ring) of assembly, to make the number twelve, in case of default in the right line; such was made a *cin-ight*, i. e. was *high-ed* or exalted to be one of the *kin*.†

The

* See Chap. ii. §. 4. and Chap. iii. §. 2.

† Chap. i. §. 6.

The *circle* hath already been hinted at,* as the *form* wherein the primordial assemblies were held for worship, debate, consultation, and rejoicing : the latter cause of assembling may have been the origin of our May-pole and garland, (a *line* and a *circle*) and the custom of *kissing the maids under the misleto* (MIS-TEL-TO) that was hung thereon ; for, at such assemblies, the inclinations of the young people were discovered, not to be hindered, but to be promoted for the general weal.

The *ring* (rinc) given at marriage, was and is a *to-ken* or significant badge, whereby it may be *known*, that the woman had forsaken or *left* her own *ring*, or family, and was admitted into another *ring*, or family ; and for that reason the *ring* is put upon her *left*, or remaining hand : the *right* being the useful hand, the other was *left*, or unemployed ; yet, that hand was to be noticed or *ken*-ed by the *to-ken* put thereon : the verb *to-ken*, or to know, is evidently the same word as the noun *token*, whereby things are *known*.

The *ring* in the paternal coat of arms of our *most amiable, illustrious, and gracious* QUEEN CHARLOTTE, of the house of Mecklinbourg, is so singular, and hath such an appearance of antiquity, that the reader must excuse a digression to contemplate it.

The ancestors of Her MAJESTY were of the *Belgæ*, a branch of the *Pelasgians*, or sons of *Peleg*, who separated, or divided,
by

* Chap. iv. §. 5.

by voluntary obedience to the divine command, "*fill the earth.*" The primitive migrators ever drove their cattle before them, and settled or rested in such places, as the cattle by their smell chose to rest in: hence an ox was called a *sec-er*, or *seeker*.* If the land, thus found by the cattle, was in other respects suited to the wants or convenience of the migrators, they fixed themselves upon that spot, and formed themselves into communities, which were ever *circular*: hence, to this day, the *idea* exists in the Germanic circles: and we commonly say, we have walked *round* a city, town, or borough, though that city, town, or borough, (*burg*) should be of an indeterminate form, an octagon, an hexagon, a square, or an oblong; nor can we get rid of the *idea* of walking *round*, even when we speak of a *square*; as Grosvenor Square, St. James's Square, &c. &c.

The land thus discovered by the *sec-ers* or oxen, and fixed upon by the migrating colony, was formed into a receptacle for the *circle* or *rinc* (ring) of the community, and obtained the name of *burg*: the colony that fixed there, being very numerous, were called *micel*,† which signifies, in Sac-son, *many*; so that the name Mecklinburg, or *Micel-in-burg*, signifies the *city* wherein are *many inhabitants*: *Micel*, MANY; *in*, IN, or within; *burg*, A CITY.

The

* Chap. v. §. 6.

† A pure primitive word, commonly used by those people who retain the antient language: the word *mucle*, or *muckel*, in the Scottish, is a corruption of the Sac-son *micel*, though the lowland Scottish were of the Sac-son race.

The word *burg* signifies a *circle* or hole ; the idea being taken from the *bore* or hole in which conies hide themselves, now called a *burrough*. The first migrators, not having conveniencies to build, used *ca-v-es*, or burroughs, which were also *circular*.

The *sec-er*,* or *ox*, so discovering a good situation for the circle or community, is commemorated in her Majesty's paternal escutcheon, whereon is the front of the head of an *ox*, with a *ring* in his *nose*, that being the organ whereby he smelled out a situation for the *ring* or community.

Badges to distinguish *rings*, or families, appear to have been of higher antiquity than the Crusades ; and, probably, such badges contained distinctions *within* them, to denote what ring or family the bearer derived from : some Irish families continue to use that distinction to this day in writing their names ; thence, *O'Neil*, *O'Hara*, *O'Brian*, &c. doth signify those that are of the *circle*, *ring*, or family of *Neil*, *Hara*, *Brian*, &c. But at the Crusades, the priests of that

R

age

* The late archbishop Secker (SEC-ER) bore in his escutcheon the front of an ox's head, or the head of the SEEK-ER : it is also remarkable, that the antient Saxon family of Widdrington (WIDE-RING-TON) did bear the same in their escutcheon : both these circumstances suggest a confirmation of our investigation of the word SEC-ER. WIDE-RING-TON is the town of the WIDE-RING. The reader may see a very curious anecdote of the WIDDRINGTON family, in that elegant antient poem called THE HERMIT OF WARKWORTH,† wherein the learned and judicious editor hath done justice to one of the prettiest poems in the English language : it shews its origin by its native simplicity and expressive style.

† Printed for S. Leacroft.

age (those stimulators to the destruction of knowledge and antiquity) substituted the Phœnician or Ethiopic $\bigcirc$, (which character answers in power to our O) as a proper figure to contain the *devices* that distinguished families; and, to our reproach, we still use that form for our distinction, ridiculously calling it a *shield*; without reflecting that the antient shields of China, Greece, Rome, &c. were round, but, to return to our radical symbol, O.

The *circle* being the form wherein antient assemblies were always held, our ancestors called them the *cir-c* (kirk) or round place, and held such places for assembling in the highest veneration.* The Hebrews had the same regard to their places for religious assembling; and their character (*oin*) i. e. *o-in*, answers in sound and power to our circle or letter O; so that they had the *idea*, but not the *symbol* to represent it. Our *cir-cel* signifies an *assembly*, and *boundary*: their $\square y$ (*om*) signifies to *associate*, and a *boundary* or *prison*. This similarity of the sounds, and ideas expressed by them in the Hebrew and Sac-fon languages, suggested the first idea of transposing the Hebrew character into the Sac-fon of the same denomination, whereby many Hebrew words may be perfectly understood by any person who only know the Hebrew letters. A small Lexicon, on this principle, will be offered to the public in the future work.

* See Chap. iv. §. 5. Stone-henge.

The Jews, by the second commandment, were prohibited the use of the *circle*: that ordinance doth *not* appear to have referred merely to *images* of men, or of beasts, or to the heavenly bodies, otherwise considered than as orbs or *circles*; so the antient Jewish doctors understood the prohibition, as Maimon. in *Misneh* assures us: it is to be remembered, that *orb*, *sphere*, and *circle*, are synonymous words. The word *image* doth signify a *circle** that shall *endure*; as that figure will do till time shall be no more: it is the acknowledged *symbol* of eternity; and the matrix of the forms of all bodies, all arts, all science, and all literature: to which may be added, that a *circle* is ever pleasing to the eye. Who can view the inside of the cupola of St. Paul's, without admiration and delight? the horizon from the hills at Dulwich and Blackheath; from Salisbury plain, or at sea, without exalted emotions of the *mind*?

Moses, under the above-mentioned prohibition, appears to have rejected the circles of the Chaldaic symbols; yet in Sinai he adhered † to the *general form* of those characters. The characters of Moses manifestly resemble the Chaldaic, and the daubings of a *finger*, ‡ not of GOD, but of Moses,

R 2

under

* Chap. v. §. 3.

† Compare, impartially, the *Chaldaic* and the Hebrew characters in the Plate, fig. 1.

‡ See the opinion of the literati on the alteration of the Hebrew characters, Chap. v. §. 4. Note ‡

under the immediate inspiration of the SPIRIT that cannot err.

The prohibition to Moses appears to have been the foundation of the second commandment. The word *image* we have investigated ; and the word *idol* is synonymous thereunto. What the Greek translation doth render an *image* the Chaldaic doth render an *idol* :* in the Hebrew אל (Al) doth signify both an *idol* and *nothing* : hence the apostle Paul saith, “ an *idol* is nothing.” † Here we gain an investigation : A l, or A rod, formed into a circle, is a mere vacuum, a nothing, an O, or cypher, and is so understood in our days. The word *idol*, radically, signifies the *high-ed* or exalted , i. e. the exaltation of the *circle* and *line* : the making them the object of religious regard was, probably, the origin of idolatry : to this those Hebrew doctors assent, who say, “ *The root of the commandment against idolatry, is, that men should not serve any of all the creatures, angel, nor SPHERE, (circle) nor star,*” ‡ &c.

Analogous to this *idea*, the May-pole and garland (*line* and *circle*) were regarded by the antient English. In Basing-Lane, London, in Gerard's (or Gifford's) Hall, was kept a pole of forty feet long, and fifteen inches about, fabulously reported to have been a giant's STAFF, which Stow has proved to be a May-pole preserved there, from *old custom*,

* Ainsworth on Gen. xx.

† 1 Cor. viii. 4.

‡ Maimon. in Misneh, Treat. of Idol. Ch. ii. §. 1. Ainsworth on Gen. xx.

to be set up in Summer, and at Christmas ; at which festival it was decked with *holme* and *ivy* ; and for that purpose a ladder of the same length was kept with it.

An ignorant priest, named Stephen, the curate of Cree church, preaching at St. Paul's, inveighed against the May-pole, or *shaft*, (in the next parish, thence now called St. Andrew Under*shaft*) and called it an *idol*, (high-ed-ol) which so stirred up his hearers, that in the afternoon they went to the place where it hung, and violently took it down, sawed it in pieces, and burnt it. Stow heard this sermon himself.*

In order to perfect the *circle* or *ring* from the *line* or *strait* bough, it was necessary to *tie* or twist the ends thereof together,† whereby the *ring* became complete : hence our word *beau-ty* ; the bow or *bea*, being tied, represented the most *beau-ti-ful* figure upon earth,‡ a figure that cannot but please the eye, and will *be-ay*, or endure to the end of time. The conjunction of the two ends of the bough, whereby the *circle* or *ring* became complete, appears to be *thoughtlessly* commemorated by the precious stones commonly placed in the *rings* now worn ; and on the high or upper part thereof,

* Strype's Life of Stow. Gerard's Hall is now an inn. Beneath the pavement, which is equal with the street, are the remains of the roof of an antient building, perhaps a church ; the arches whereof remaining intire, are of just proportion and workmanship : the building is *now* an elegant ale-vault, A. D. 1771.

† See the Caduceus, fig. 4. and Abraxas, fig. 6.

‡ Recollect Chap. iv. §. 7.

thereof, where, originally, was the TIE or completion of the *ring* : the circumstance gives us the radix of our termination *tie* or *ty* ; which word ever bears in it the idea of *completion*.

The found of the *symbol* O is formed by contracting the lips into a *circle* or *ring*, and breathing full and strong.

§. 4 The subsequent *symbols*, derived from their above-mentioned parents, will be found, like them, to be perfectly historical *declarers* ;* but before they could have been formed from their parental radix, it became necessary they should be broken, and their forms altered ; accordingly, two important historical occurrences appear to have first broken each of the two radical symbols into two parts, or rather *dislocated* them in the midst : these historical occurrences, being such as all the human race are concerned in, are well represented by the symbols S and A.

C₃ or S, the third radical symbol, represents a *dislocated circle*, or orb, with one of its parts transposed ; probably, to intimate to us, that at the *fall* some great alteration was made by the offended DEITY, in the primordial form of the earth's orb :

“ Some say HE bid his angels turn asfance
 “ The poles of earth twice ten degrees and more
 “ From the sun's axle ; they with labour push'd
 “ Oblique the centric globe : some say the sun

“ Was

* See Chap. v. §. 3.

" *Was bid turn reins from th' equinoctial rode*
 " *Like distant breadth to Taurus with the sea'n*
 " *Atlantic sisters, and the Spartan twins*
 " *Up to the Tropic crab ; thence down amain*
 " *By Leo, and the Virgin, and the Scales,*
 " *As deep as Capricorne, to bring in change*
 " *Of seasons to each clime.*"*

This, and every other evil that befell the earth, man, and other creatures thereon, was effected by the machination of the *fallen spirit*,† who thenceforward became the *high-one* (not the God) of this world; and, for his assuming the form and sagacity of the *serpent*, is called by that name in the sacred writings. This historical fact appears to be well commemorated in our third radical *symbol*, which, in its *form* and *sound*, resembles the *dislocated orb*, and the *crooked hiss-ing serpent*.

The radical *ideas* of the symbol S are *similitude* and *existence*; which ideas run through our whole language, and are nearly, if not entirely, *universal*. The concomitant *ideas* pertaining to this symbol cannot be here enlarged upon: its *sound* is formed by bending the tongue like a *serpent*, pointing the tip thereof to the upper teeth, and causing the breath to *rush* forth with an hissing sound, whereby the *stroke* and *hiss* of a *serpent* are described.

§. 5.

* Milton's *Parad. Lost*, Book x. ver. 668. &c.

† See Dr. Kennicott's 1st *Dissertation*, on the Creation and Fall of Man; also Mr. Barrington's *Essay* on the several Dispensations, &c. vol. 1.

§. 5. Δ , the fourth radical *symbol*, is a returned, or *dislocated line*, which represents the outlines of a mountain—what mountain so probable as that of Ararat? whereon Noah (Deucalion) and his family, who were to people the whole earth, were preserved.

The radical *ideas* pertaining to the *symbol* A are *utility* and *duration*. The form of A is permanent, as our architects well know, who still use it in building; it is the *gable*. Our progenitors were saved by its antitype a mountain, the matter whereof was *durable*, and became the means of the *duration* of mankind to this day: A the type of the mountain, is also the type of duration, and was used by the Sac-fons to express that idea: thence A duration, A A long duration, A A A eternal duration: hence our old English phrase, “for ever and for Ay.” Ay signifies the high A, or the A high. Analogous to the Saxon, the antient Irish called a hill, or promontory, by this sound.* In many languages A is synonymous to *the*, which is expressed in them by *le*; hence the affinity in the forms of A and | in the Gothic, Greek, and other languages. A, the *symbol* of a mountain, conveys the *idea* of *altitude*, and | is *altitude* abstractedly: thence the relation that subsists between those two symbols, as may be more particularly seen in the plates of *Ravis’s* General and Oriental Grammar: therein the Syriac *ayin* and

* FocLoIR Gaoidheilge-Shagsonach at the end of Lhuyd’s Archæolog.

and *lamed* have also an affinity in their *forms*; perhaps for the reasons already suggested concerning A and l. The forms of the Greek characters Α Δ Δ (A l d) intimates that the Α may have been the origin of them: the conjecture is corroborated by the affinity of the powers attributed to them, when prefixed to nouns; for, in that case, they become nearly synonymous. For other examples of the elliptic powers of letters, see Lhuyd's *Archæologia*.

The affinity between A and l may have been of a very early date; and also that between the Chaldaic *aleph* and *lamed*: both of them are formed in our diagram; the former by the black lines, and the latter by the dotted lines. Compare fig. 11. with the Chaldaic *aleph* and *lamed* in fig. 1.

The sound of the symbol A is formed by raising the upper lip, so as to *form* the *symbol*, and breathing deliberately *strong* and uniform; that is, making a *durable* sound to express the symbol of *duration*.

The priests who promoted the *Crusades*, made an implicit obedience to their intrigues, the test of knowledge and piety; the heralds in those times co-operated with the priests in *concealing* truth from the people, and pretending to a knowledge of mysteries that never existed: both affected *parade* and *show*, whereby they gulled the world, especially those families who were weak enough to

go on their errands to the Holy Land, among whose descendants the Λ is still used to distinguish them, in what is ridiculously called *coat-armour*: our heralds call the Λ *a cheveron*, and say it is the symbol of permanency (*duration*) being derived from the *gable* end of the roof of a house; which is a derivation from a derivation. It is somewhat remarkable, that GABLE and GAVAL are synonymous, and signify GAVE-ALL: the symbol Λ , that represents the GAVE-ALL, doth also signify *aleph*, or ALL-HAVE: the synonyma is in the sounds, and in the ideas pertaining to ALEPH and A.

It must be acknowledged, the public are greatly indebted to those gentlemen, who, by indefatigable application to the study of heraldry and antiquity, have rescued many important pieces of history from the tooth of time: there remains much to be discovered by them; and their researches would be more successful, if they would reject their favourite, but ridiculous maxim, that *the year of usurpation, robbery, and rapine, 1066*, is the period when their studies should commence: the contrary is true, if *words* and *things* illumine each other.

§. 6. The fifth symbol **b** is formed by the application of the *line* to the *circle*, whereby the east side is cut off from the west.

The east is possessed by the sons of Shem, from whom the MESSIAH (according to the course of nature) proceeded.

The

The Hebrew עַם (*shem*) signifies *the most glorious part of the world, a nation, a stock, honour, glory, a good name, and an assembly of honourable persons*. From **b**, *to be*, and *est, east*, comes our word *best*; the east is the best part of the globe: hence our superlative termination *est*, as in *wise-est, white-est, &c.* for most wise, most white, &c.

The symbol **b** signifies a *fixed place, or be-ing*: analogous hereto, the Hebrew ב (*beth*) signifies a *house*, which is a *be-ing*, or a place to *be-in*; which is the radical idea pertaining to, and described by the *sound* and form of **b**.

The sound of **b** is formed by closing the *lips*, and opening them at the instant of breathing: the action describes the lower part of the figure upon the *lips*.

§. 7. **C**, the sixth symbol, is the chasm, *ca-s-m*, of the circle that remained after **b** was cut off by the *line*: the west side of the circle was the inheritance of *Japhet*, and continues to be the possession of such of his offspring as were *persuaded* to *migrate* into a *ca-pacious* part of the circle of the earth, every way suited to their enlarged migrations.

The symbol **C** is related in figure, sound, and power, to the Hebrew ג (*gimel*); but the radical properties of **C** appear to be better expressed by the כ (*coph*): ג , ק , and כ , partake of the sound and idea which pertain to our **C**: hence

קא or ca-e, to be *elated* or *lifted up*, as are the upper parts of א, ק, נ, and C: hence also קאט (i. e. ca-t) a pelican, a voracious bird of prey; analogous to our ca-t, a voracious animal of prey: the same *idea*, and the same *sound* to express that *idea*, was perfectly well known to our Sac-son predecessors, who called a *goose* a ca-as.

The rad-ic-al *idea* of the *symbol* C, is *capacity for reception*: the *symbol* is truly formed by opening the mouth, and founding gutturally *ca*, as doth a raven.

The true sound of C is harsh, as we pronounce K: the absurdity of having two *symbols* to express one *sound*, or two sounds to express one *idea*, is apparent,* and hath been long lamented by the best judges of language: having already hinted at that absurdity,† it only remains to observe, that the reason of the fibilate or *hissing* sound being given to C, appears to be from its participation of the form of the S: C being the upper part of the S, is thence founded *Se*, that is, S *be*; or the *be* of, or pertaining to, S.

In honor to the Sac-son tongue, we must observe, that therein is no other harsh *sound* or *symbol* (to express our sound ‡ K) than the C, which being the primitive guttural or harsh sound, one would think it sufficient to express our termination *ic*, as in *public*, *music*, &c. but we have been too fond of novelty and redundancy, and therefore for *ic* used

* See Chap. i. §. 4. † Chap. i. §. 5. ‡ Verstigan Restit. Vocab.

used *ick*; which, in effect, is spelling those words with three C's, the K being two.* The propriety may be judged of by once writing *publiccc*: this is mentioned as an example of a practice that is nearly exploded.

The Normans seem to have fixed the absurd sibilate sound, and the redundant harsh *symbols*, upon our antient radical language: the effects thereof cannot be totally eradicated, but by the good sense of the people, agitated or put into motion by a law that shall determine the power of our symbols, and the orthography of our words.

Such a law would do honor to

THE GREATEST MONARCH UPON THE EARTH.

§. 8. *d*, the seventh rad-ic-al *symbol*, is formed by the application of the *line* to the west side of the *circle*. The west was possessed by *Japhet*, or *Dis*:† the word *Dis*, radically investigated, signifies D-his, the *b* being redundant. The name given to the Hebrew *ד* (the character of equal power to our *d*) is *daleth*, which, radically investigated, signifies the good *l-ath*, or the good possession: such, undoubtedly, was the western part of the *circle* of the earth to *Dis*.

The radical *idea* pertaining to this *symbol* and *sound* is THE, or identity of matter, thing, or place: hence DE, for THE, in many of the European tongues. D is

* See the Radical Table.

† Lact. Div. Instit. Lib. i. Cap. 2. Pezron Antiq. of Nations, Ch. xiv.

is radical † to T, and also to Th: the Sac-sons ever acknowledged this synonyma: their character for d was ɔ; and they used ʒ for Th, which varies from ɔ only by a dash across the top.

The sound of **d** is formed by opening the lips, and striking the tip of the tongue quick against the verge of the roof, next the upper gums, and breathing strong at the instant the tongue is taken away.

§. 9. The *lath*, or central part of the *circle*, which appears to have been the portion of *Ham* and his descendants,* remains now to be considered.

The comparative silence of the sacred writings concerning *Ham*, suggests a suspicion, that he was judged unworthy of being frequently noticed there: the text says, ‡ *he saw the impiety of his son Canaan*: his *seeing*, implies his *approbation*, whereby he was brought under the predicament of an abettor. He should have been a corrector of the impiety of his children, when they contemned the promised MESSIAH, rebelled against the first command, FILL THE EARTH, and projected the building of Babel to defeat the purpose of the ALMIGHTY: for this impiety and rebellion, Ham's son *Canaan* was *straitened*, *shut up* between his brethren,|| that he might become the *servant* of *servants*; or, as the Chaldee text renders it, a *working servant* most base and vile.

† See the Radical Table. * See Chap. iv. §. 4. ‡ Gen. ix. ver. 22.

|| See Chap. iv. §. 5. and Fig. 2, 9, 10, 12.

vile: *When men become servants, God taketh away half their understandings.*† Here, probably, the reader's thoughts may extend to the dark benighted Laplanders in the north, and to the Africans, the Hottentots, and the other inhabitants of the south; all of whom have some customs wherein they agree, especially that of dancing in a *ring*, and feasting *round* a fire; which customs may have been derived from the knowledge their progenitors had of Noah's family being assembled around the first sacrifice after the deluge, before the פֶּלֶג (peleg) or division of the earth by the rise of the Atlantic, the Mediterranean, and other seas.* A just idea of that tremendous division may be received, by considering the map of the earth on a polar projection: if the reader will place one foot of a compass in the centre of the north pole, and give the other foot a turn from the coast of Barbary in the latitude of *Teneriff*, he will find the coast of Barbary would, in a circular direction, fill up the vast bay on the west side of the Atlantic Ocean. *Teneriff* appears as a monument of the פֶּלֶג or division of the earth, by the dividing waters.

The *Atlantic*, the *Mediterranean*, the *Red* and other seas, effectually divide the land, the east from the west, and the north from the south: thereby, most probably, the sons of *Ham* were separated into four parts; the South-Americans

† Plato de Legibus, ab Homero, Lib. vi.

* Chap. iv. §. 5. and Chap. v. §. 5.

Americans (Ham-er-ic-ans) from the Africans (Af-ric-ans, people of the af-ter or remaining kingdom), and the North-Americans from the inhabitants of Labrador ; so that the people, whose language was most confused, were probably those, who, for being most obstinate against migrating, were placed at the greater distance from each other ; the Laplanders in the north, and the Hottentots, and inhabitants of George's island, in the south : here we cannot but remark the glorious refulgency of the attribute of justice from æl-mih-tiz dpuhten, the *Almighty right-one*, whose judgments are ever displayed by the most righteous of all laws, *Lex Talionis*.—A particular attention, from future travellers, to the languages and customs of all those people, may probably throw some new light on this most important and antient history.

§. 10. The division of the possession or *lath* of *Ham*, gives us two other *symbols* : they are n and u, being his central possession, divided into two parts.*

Ω, or Ω, the eighth radical *symbol*, signifies both *unity* and *negation* : *en* is one, and *ne* is negation : the difference is only in sounding the auxiliary vowel *before* or *after* the radical. Ω is the north or n-or-d end of the possession of *Ham*, who is also called *Cbus*, or *Cus*, the *b* being redundant. כּוּשׁ, i. e. *cus*, signifies *blackness*, *heat*, and an *Ethiopian*. It is a singular corroborating proof of this part of our hypothesis,

* See the central pricked line in fig. 10.

hypothesis, that the Ethiopians have substituted the character that describes the *first* division of the earth into three parts, to express *their* sound of U, the symbol of *their* part of that primordial division, after their confusion and dispersion. That character, *vau*, is finely preserved on the top of the Etruscan (or perhaps Chaldaic) vase, fig. 9. whereon are exhibited three remarkable pieces of history, viz. the *serpent*, by whom the fall was effected; the primordial division of the earth; and the raven and dove sent from the ark at the deluge, which, probably, were afterwards called the *doves* of Dodona, or the *oracular doves*.

The Hebrew נ (nun), answers in power to n, and partakes of its form; but it hath a different aspect: as the *form* of n is from the *upper* part of the LATH or central possession,* so the *sound* of n is formed by suspending the tongue in breathing, and then applying it to the *upper* part of the upper gums, and resting it there until the sound is completed.

U, the ninth radical *symbol*, is the *south* end of the LATH, or possession of Cus. The sound of U is formed by contracting the lips into an oblong chasm, and breathing very strong; which will give an imitation of a whistling wind—"the stormy *south*."

The *ideas* pertaining to this *symbol* and *sound* are those of deformity, crookedness, limitation in a contracted possession,

T
lowness,

* Fig. 2, 9, 10, 12.

lowness, murmuring, servility, tumult ; and thence, unalleviated distress.

The word *south* is radically *sud*, which, investigated, signifies a *limited, low, distressed possession* ; it also signifies a *watery*, and a *serpented* possession :—a just representation of the inhabitants of the southern or *low* parts of the earth, who are in a state of servility, ignorance, indolence, and confusion in their languages : but they will not always remain so ;—*The sons of Cus will be called to yield obedience to the MESSIAH.**

The origin of our *n* and *u*, as it is here stated, appears to be confirmed by characters of the same powers in the Gothic language : therein they have counterchanged our *n* and *u*, by making our *n* their *u*, and *vice versa*. The Greeks also have formed their *nu*, *ν*, or *n*, with the chasm upwards, and their *upsilon*, *υ*, or *u*, nearly resembling it : this shews the primordial affinity of those *symbols* ; which also appears, most obviously, to be commemorated in the Hebrew *vau*, and the nun final, *ן* : the Hebrew signifies *and*, or *another* : it is indeed so like the *other* *ו*, that they are hardly distinguishable.

The *idea* of *limitation*, pertaining to this *symbol*, is obvious in our English word *wick*, which radically is *v-ic*, i. e. the *identical-inclosed-thing* : hence the Sac-fon *wic*, a place of safety ;

* Compare Is. xi. 12 and 15. xvi. 3. lvi. 8. xxvii. 13. Jer. xxx. 17. xlix. 36. Ps. cxlvii. 2.

safety ; thence War-*wic*, Green-*wic*, Hampton-*wic*, now called War-wick, Green-wich, Hampton-wick. *Cus* was an *v-ic* : thence our word wicked, or *v-ic-ed* man, who is “ *tied and bound with the chains of his sins,*” as the English Liturgy doth well express : *v-ic* signifies also crookedness and perverseness, which is *v-ic-d-ness*. The malevolency of the symbol U is also obvious in the Persic and Turkish languages, wherein they stigmatize an abandoned, profligate person by the word *a-v-ar*.†

§. 11. The north was ever esteemed the *high* place, and the northern latitudes are now called the *high* latitudes. The representation of the horizon by the circled bough, and the *tying* of that bough in order to form it into a *circle*, hath already been hinted at.‡ That formation of the *circle*, by the bended boughs, affords an investigation of the word *between* ; for whatever was in the centre of that circle, was *between* the boughs, or *be-twa-in*, i. e. *in the midst of two* : *betwixt*, or *be-twa-ic-ft*, is synonymous to *be-twa-in* ; the former is the superlative. The word *tye* or *tie*, by a radical investigation, doth signify *The-high-be* : *T*, the ; *i*, high, *b-g-h* being redundant ; *e*, he. The *i* with a dot (·) over it is a pleonasm : the Sac-sons never used the dot (·), but only a small strait stroke : the *r* and the (·) are, in fact, two *i*'s ; as is also a *y* ; and the *y*, which was frequently

T 2

used

† Philolo. Miscel. vol. i. p. 490.

‡ Sect. 3. of this chap.

used in England after the Norman invasion, is, in power, expressive of three i's.

The high part of the circled bough, or place where it was *ti-ed*, is well represented by a dot (·), which also is descriptive of the *eye* of an human body, being placed *high*, in the north, or *higher* part of the microcosm, or little world, MAN. Analogous to this *idea*, the Welsh do at this day call the north, or highest part of the world, *gogledd*, or *gogleddh*,* which, radically investigated, signifies the *eye-lath*, or the *possession* of the *eye*.

I, or i, the tenth radical *symbol*, signifies *height* (which occasions objects to appear *small*) and *utility*: an *egg* is an *eye*, (g and y being synonymous) because it is *small* and *useful*: island is *i-bis-land*, or the land of the *eye*; a spot of land in an ocean. The Irish *ey*, and the Sac-son *is*, are radically the same words, and signify an island.

The Sac-son i and the Hebrew י (jod) are the same in power: in composition they *both* signify an *effect* issuing from a *cause* or agent: hence יח a *smell*, which is the *effect* or consequence of breathing through the nose: nor can we omit to observe, that the Hebrew י (jod) in another position, (·) doth represent the form of an human eye: in like manner the Sac-son i being placed in the north, and

* These are the same words, *d* and *t*, and *th*, being synonymous. Lhuyd's Archæol.

and in the centre of the *n* in our diagram, fig. 10. represents an *effect* issuing from a *cause*; and becomes also a perfect *symbol* of our word *IN*; for the *i* is *in* the *n*.

It is observable, that the symbol *i* cannot be pronounced without the sound of *e*: so close is the affinity of those two symbols, that the voice naturally ends in *e*, in sounding *i*: the reason is obvious; *e* is the effect of the junction between *i* and *n*, or rather by the insertion of *i* in *n*, whereby the *symbol* *€* is formed, and becomes so nearly allied in power to *i*, that they are frequently used synonymously in our current language; that synonyme is also common to those *symbols* of the Hebrew, that answer in power and sound to our *i*. and *e*. The Hebrew *ה* *he* (reject the redundant *b*) is *€*, and contains the mark *i* of an *effect* issuing from a *cause*, as doth our *€*. When the Hebrew *'* (*jod*) or *i* is prefixed, it is a sign of the *third* person singular; but when (*jod*) is postfixed, it signifies the *first* person singular: in like manner our *i* is the *first* person singular; and our *€* is *he*, the third person singular. The affinity between the powers and sounds of *i* and *€*, induced us to circumflex them in the Radical Table. The sound of the symbol *i* is formed by raising the tongue *high* toward the roof of the mouth: the sound of the *symbol* *€* is produced by opening the *lips*, (whereby the *C* is first formed) and breathing whilst the tongue is suspended between them, as is represented by the *symbol* *€*.

§. 12. The *union* of the *ı* to the *C* is an accumulation of power, an *increase*; and, as by that *union* the *ε* is formed, so that *symbol*, in another position, gives the eleventh radical *symbol* *ο*, or *Μ*, which signifies *increase*, or accumulated power: hence our word *them* (*the-m*) signifies several united and the Hebrew *מא* *ma*, signifies *might*, accumulation of power, synonymous to the Sac-son *ma*, which signifies *more* or *increase* by accumulation: accumulated power is *might*. The same power † exists in the Hebrew *מ*, *m*: *מ*, *em*, is the masculine plural; but *נ*, *en*, is the feminine plural; whereby is intimated, that *man*, the masculine, was of a compound nature; the woman was taken from him.

The *symbol* *ο*, or *Μ*, is sounded by opening the *lips*, and suspending the *tongue* in the same manner as the *symbol* *ε*; but the sound of *Μ* is not completed until the *lips* are closed, and the breath stopped thereby.

§. 13. The last ‡ of our radical *symbols* is *Γ*, and the radical *idea* pertaining thereto, is *priority* in time and place. *Why then*, says the critic, *was it not placed first?*—We answer, it is placed according to the course of nature: the emanating

* *Man* is a *ma-n*, or *great one*, of accumulated or compounded qualities, body and soul: a *man* (ship) of war is not an epithet that reproaches our language, but is most expressive of the *thing* or *idea* intended. See *Mechanisme du Langage*, vol. i. p. 76. Voce *Mam*.

† Ravis's Universal Grammar.

‡ The Pelasgic, or Peleg-is-ic letters, said to have been first brought into Italy, were only thirteen: they are now called *Etruscan*, and are contrasted with our thirteen radicals at the bottom of the plate.

animating spirit, that animates and informs all nature, doth not communicate its vivifying influence to the *fœtus in embryo*, until all the parts are completely formed; then, and not till then, the רוח or spirit animates the whole: in like manner the body of *symbolic* representations of ideas being completely formed from the *circle*, the matrix* of symbols, the ר , which is the spirit of language, is last introduced; because that *symbol* doth give life and expression to the whole system†. The powers of this symbol having already been treated upon,‡ we will not suppose the reader to have forgotten the symbol ר , the word *rod*, or the פֶּדֶל־עֵל , the Sac-son compendium; the *matter* and *form*, called by the Greeks ῥᾶν and ἰδαός , which probably was their *palladium*, and the Jews תרפים *teraphim*. Perhaps there is not a language upon the earth that hath in it a more comprehensive word than the Sac-son פֶּדֶל־עֵל , or ROD-ELS.

The Chinese cannot pronounce the letter ר ; but, instead thereof, they use their own symbol $|$: hence a conjecture arises, that they had migrated to the eastward, before the other migrating nations went to the west, or north-west. The Chinese language is soft, mild, fluent, insipid, uninvigorated with the RES, or spirit of sounds: on the contrary, the northern and north-western tongues abound with the RES, which renders them harmonious, graceful, expressive, spirited.

The

* Sect. 3. of this Chap. † Chap. iv. §. 7. ‡ ib.

The general sound of Γ is that of a rumbling, or rushing noise of wind.

The Hebrew name for the sound of the symbol $\aleph$ or Γ , is *res*; which, in the Latin, is a general name for a *thing* of incorporeal existence. *Thing* is radically δ -in-c or δ inc, i. e. *think* or *thought*: is not *that* formed by the operations of the *spirit* or *mind*? The word *thing* (which *now* has no determinate idea) signifies, in the old English Saxon, an *hidden quality* of *certain existence*; as a valley between two hills, or a *bud* in a *branch*, which is scarcely apparent, though its properties are known to exist therein, before it bursts forth into a *leaf* or *blossom*. The *res*, *think*, or *thing*, is best conceived of by comparative and *complex* ideas: a *simple* idea is formed from the objects of *sense*; by the eye we see the bud in the branch; by the ear we hear the wind: but by *reflexion* we know the effects of wind, the progress of vapor, and of vegetative heat: such complex ideas appear to be well expressed by the general word *res*, or *thing*; by the Hebrew symbol $\aleph$ and our Γ . The word *res*, investigated, signifies *I-his*, or the property or quality pertaining to Γ , which we conceive to be the symbol of spirit, or of an existence that cannot be seen, because it hath no form; but it is to be known by its operations and effects: * *spirit* is that vivifying, searching, manifesting existence, that pervades all matter, from the highest star to the lowest blade of grass, and from the highest *created* being to the insect we can but just discover by our best

best microscopic assistance: its power is well described by its symbol Γ ; and its properties by the Sac-fon word δ_{inc} , which signifies both *think* and *thing*. An idea of the operations of spirit, may be formed by contemplating the growth of the *fœtus*, (called *thing* in Luke i. 35.) or that of the *bud in the branch*, whose progress towards perfection is certain, though imperceptible. Further, it is a certain truth, that from the *bud in the branch*, the ideas of our weights and measures were taken: δ_{in-c} is from *in-c-es*, which signifies both *inches* and *ounces*.

THUS we have briefly considered the γ_{AH} and ϵ_{IAOS} of each of our radical symbols, l, o, s, A, b, c, d, a, u, i, e, m, r. Their peculiar properties, together with those appertaining to the derived symbols, will be particularly attended to in the larger work, wherein it is proposed,

1st, To treat more largely of the origin of the radical sounds and symbols, and of the other symbols in the English Alphabet as it now stands; in order to ascertain the *rad-ic-al*, and the *concomitant* ideas appertaining to each *sound* and *symbol*.

2dly, To ascertain the power of monosyllables, consisting of two sounds or symbols combined together, and to shew how their combined powers are analogous to the powers ascribed to each of them in an uncombined state.

3dly, To ascertain the power of monosyllables consisting of three *symbols*.

These three heads will comprise the greater part, perhaps the whole, of the antient *English Sac-son* language, and may therefore serve as a *clue* to the radical knowledge of our current language ; because all the monosyllabic roots and the prime radical symbols, being originated in the two primordial **ESSENTIAL FORMS**, *they* may be considered as the *basis* of a system of *the language of nature*, and, consequently, may contribute to facilitate the knowledge of all languages, wherein the *natural* roots are found to exist : such radical or natural language will be found to consist of

Two primordial radical *essential forms*, producing

Twelve distinct sounds and symbols ; each having

Three distinct properties, *name, shape, and power* ; whence are formed

Three kinds of words, *nouns, verbs, and participles* ; whereunto appertain

Three tenses, *past, present, future* ;

Three persons, *I, thou, he* ; and

Three numbers, *single, plural, dual*.

These principles may lay a foundation for a *rational English Sac-son Dictionary* ; wherein the *root* being *first* ascertained, the operation of that root in the most usually spoken, and therefore most useful, European tongues, will manifest itself through such words in the several languages, and be capable of *de-composition*.

Des Cartes judged an universal character possible : *Kircher*, *Beecherus*, and bishop *Wilkins*, attempted it : *Fontenelle*, in his *Eulogium on Leibnitz*, allowed it practicable ; yet he thought bishop *Wilkins* had not hit upon it. The difficulties that

First, The obtaining simple, easy, and convenient characters.

Secondly, To prevail on the several nations to use those characters.

The first difficulty appears to have been surmounted by our radical *symbols*, which are already generally known as to their *form*; and are most *simple, distinct, convenient, and expressive* in themselves.

The second difficulty may vanish, when it is considered, that ALL EUROPE do NOW use those *simple* symbols; so that nothing appears necessary to their becoming general principles of an *universal language*, but the promulgation of their powers and properties; whereby it may appear, that the monosyllabic, or elementary parts of other languages, have the same radix (*rad-ic-es*) as the monosyllabic or elementary parts of the English Sac-son, the parent of the current English language; though the peculiar powers of those elementary parts, neither separate nor combined, have yet been ascertained or known.

Here seems to be matter for the enquiry of the gentlemen who are going to explore the islands of the south.

1. *Do the Otahitee, or other southern nations, pronounce all our radical sounds?—if not,*
2. *Which of those sounds do they use most frequently?—and,*
3. *Which of those sounds are unknown to them?*
4. *What sounds do they substitute for those they know not?*

Answers to these enquiries, would probably determine the origin of each nation, especially if the mental qualifications, dispositions, and customs, civil and religious, of the several people, were to be attended to.

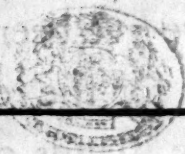
Enquiries of this nature would do honour to a *British SOVEREIGN*, the *Nation*, and the *Explorers*; inasmuch as they may open a rational way to spread the Gospel, by the medium of the *BRITISH LANGUAGE*, among nations who are now enveloped in *darkness that may be felt*.

The E N D.

A D V E R T I S E M E N T.

THIS attempt to contract the larger work, and yet to convey the general idea thereof, necessarily occasioned some repetitions of the essential PRINCIPLES of this new subject. The writer will esteem the remarks, criticisms, or informations, of the candid reader, as an honor, if he will leave them with the publisher.

The drawings for the larger work will be sent to the engraver's when Three Hundred Guineas for three hundred copies are deposited in the hands of the persons mentioned in the Preface; and the copies will be delivered to the subscribers in one year after that deposit is complete, without farther expence.



E R R A T A.

Pref. p. iv. l. 16, for רמיון read רמיון

— p. v. l. 7, for Chap. vi. read Chap. v.

P. 42, l. 19, for receiv'ft all, read receiv'ft from all.

P. 43, l. 8, for רוה read רוה

P. 62, in note † for Virgil, Past. viii. read Virgil, and in Past. viii.

P. 67, in note * for Web read Webb.

Ib. in note ‡ for Pausænius read Pausanias.

P. 75, in note ‡ for christian fathers, read and those christian fathers.

P. 89, l. 22, for רוה read רוה

P. 99, l. 7, for the read that.

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